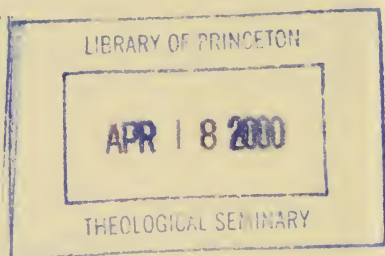
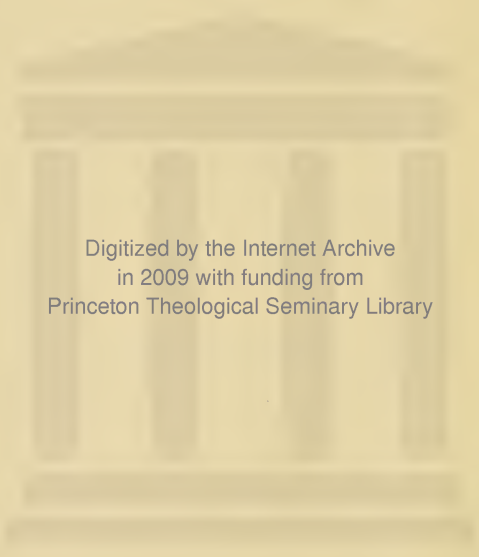


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THE  
GENEVA CATECHISM;  
ENTITLED,  
CATECHISM,  
OR,  
INSTRUCTION  
ON THE  
CHRISTIAN RELIGION:

PREPARED BY THE PASTORS OF GENEVA, FOR THE USE  
OF THE SWISS AND FRENCH PROTESTANT CHURCHES.

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*Translated from the French, a New Edition, 1814.*

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*Godliness is profitable unto all things, having promise of the life that  
now is, and of that which is to come.---1 Tim. iv. 8.*

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## ADVERTISEMENT.

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IN the edition here given, passages from the Sacred Writers have been quoted from the new translation of the Bible.\*

Some of the answers, which in preceding editions were long and difficult, have here been rendered shorter and more easy. May God give his blessing to this work, that it may contribute to form the youthful mind to virtue and Christian piety, for the edification of the church, and the happiness of families and of society at large !

\* Where the French materially differs from the common English version, the text has been placed at the bottom of the page.—TRANSLATOR.



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# INTRODUCTION,

OR,

## PRELIMINARY SECTION.

---

### *Of Religion generally.*

What is religion?

Religion is a science which teaches us the knowledge of God, of his designs respecting us, and of the duties he commands us to perform.

What is God?

He is the Eternal and Perfect Being who created the world, and who is the Sovereign Ruler of all things.

Which is the most proper time for the study of religion?

The season of youth. *Remember thy Creator in the days of thy youth*, says the wise man. Eccles. xii. 1.

Why is youth the most proper time for the study of religion?

Because at that age the mind is least distracted with care and business, the memory most susceptible of lasting impressions, and the heart alive to the best feelings; and because it is of importance to know, at our entrance into life, how to conduct ourselves in order to be truly happy.

How does religion make us happy?

Religion procures us peace of mind, the love of our fellow creatures, and the protection of God; it consoles us under the ills of life, delivers us from the fear of death, and gives us assurance of eternal happiness.

What are the means of acquiring the knowledge of religion?

There are two; reason and revelation.

What is that we call revelation?

By *revelation* we understand the instructions which God has given to men, by supernatural means, to supply the defects of reason.

In what is revelation given?

In the *Bible*, which is called likewise *the Holy*

*Scriptures, or the Word of God*, the different books of which were written at various times, by men who were directed by the Spirit of God.

How did those men prove that they were directed by the Spirit of God?

They proved it not only by the great superiority of their instructions to all human instructions, but also by miracles and prophecies.

What is a miracle?

A supernatural action, which can be performed only by the omnipotence of God; such as restoring one who is dead to life.

What is a prophecy?

A prophecy, or prediction, consists in the foretelling of any event, a considerable time before it takes place, which could not have been discovered by human foresight.

Into how many different parts may the study of religion be divided?

We may divide it into three; sacred history, doctrines, and morality.

What is sacred history?

The relation of events which are connected with religion.

What are called doctrines?

Doctrines are the truths which religion teaches, and which we ought to believe.

What is understood by morality?

By morality is understood the duties which religion prescribes, and which we ought to practise.

---

**ABSTRACT**  
**OF THE**  
**SACRED HISTORY.**

---

***FIRST PART.***

---

**SECTION I.**

*Time which elapsed between the Creation of the  
World and the Deluge.*

WITH what account does the sacred history begin?

With the account of the creation of the world. *In the beginning, says Moses, God created the heaven and the earth.* Genesis i. 1.

When was the world created?

It appears from all the histories on which we can depend, that the origin of the world is not more remote than six thousand years.

In how many days did God create all things in the world?

God created successively, in the space of six days, light, air, vegetables, stars, animals and man.

What does Moses relate concerning the seventh day?

Moses relates that God having finished the work of creation, *rested on the seventh day, blessed and sanctified it*; that is, set it apart more particularly for his own service. Gen. ii. 2, 3.

How did God form the first man?

He formed the body of the first man *of the dust of the ground*, whence he received the name of *Adam*, a word which signifies *earth*; and God *breathed into his nostrils the breath of life, and man became a living soul. In the image of God created he him.* Gen. i. 27, ii. 7.

Where did God place Adam?

God put him into a delightful and fertile place called the *Garden of Eden, or terrestrial paradise.*

Did God suffer Adam to remain alone in this place?

No: God formed the first woman, called Eve, and gave her to him for a helper and companion.

What prohibition did God give to Adam and Eve?

God, in order to teach them their dependence, forbade them to eat of the fruit of a tree, called *the tree of the knowledge of good and evil.* Gen. ii. 17.



Did they observe this prohibition?

They did not; and to punish them, God drove them out of the garden of Eden, and subjected them to the miseries of this life and to death.

What promise did God make to Adam?

God promised him that one of his posterity should deliver men from the fatal consequences of sin.

At what age did Adam die?

At the age of 930 years. Life was then extended to several centuries: Moses informs us, that Methuselah, the grandfather of Noah, lived 969 years.

Who were the first sons of Adam?

Cain, who was a tiller of the ground, and Abel, who was a keeper of sheep.

How did the first men honour God?

They honoured God as the Creator and the Sovereign Ruler of all things, by offering to him the first fruits of the ground, and the firstlings of the flock.

What crime did Cain commit?

God having preferred the offering of the virtuous Abel, Cain was envious of his brother, and killed him.

In what manner did God punish the crime of Cain?

God caused him to be a vagabond, an object of

horror to his fellow-creatures, and threatened that the earth should no longer yield him its fruit as it had done before.

What son did God give to Adam after the death of Abel?

God gave him Seth, whose family remained faithful to the true God.

Who was the most remarkable of the patriarchs, or heads of families, descended from Seth?

Enoch, of whom it is said, that he *walked with God,\* and he was not; for God took him.* Gen. v. 24.

Why did God translate him to heaven?

To reward him for his great piety, and to make men understand that there is another life after the present.

What happened when men were greatly multiplied?

Impiety spread amongst them, they gave way to excess, and corruption became general.

How did God punish men?

After having in vain employed the severest threatenings, and the most urgent exhortations, to bring men to repentance, God destroyed them by an universal deluge.

Who was preserved from the flood?

Noah, with his family, because he was just and pious.

\* *Il ne mourut point, parce que Dieu le prit et l'enleva au ciel.*



How was Noah saved from the general inundation?

Noah, with his family, went into an ark, or large vessel, which he had built at the command of God; in which also he shut in some of every species of animals, two and two, with needful provisions.

How long did the deluge last?

To the summit of the highest mountains, the earth was covered with water during a hundred and fifty days; and the waters were not dried up till the end of a year.

At what time did the deluge happen?

The deluge happened one thousand, six hundred and fifty six years after the creation of the world.

---

## SECTION II.

*Time which elapsed between the Flood and the calling of Abraham.*

WHAT took place after the waters were dried up? Noah came out of the ark, with his wife, his three sons, and their wives.

What did Noah do after he came out of the ark?

He raised an altar to the Eternal, and sacrificed animals upon it, in token of his gratitude.

What promise did God make to Noah?

God gave him a promise that the waters should not again deluge the earth, and he set his bow in the cloud as a memorial of the promise.

Who were the three sons of Noah?

The three sons of Noah were Shem, Ham and Japhet, from whom all nations are descended.

What was the sin of which Ham was guilty?

He treated his father with irreverence, and that sin brought upon him the curse of God.

What did men attempt some time after the flood?

They attempted to build a city, and an extremely high tower, that they might not *be scattered abroad*.  
Gen. xi. 4.

Did God suffer them to complete this undertaking?

No: to constrain them to separate, God confounded their language: which occasioned their city to be called *Babel*, that is to say, *confusion*.

What change took place with respect to religion?

The knowledge of the true God was not preserved, and idolatry was established in the world.

What is idolatry?

Idolatry is the religious worship which is paid to false divinities, or to creatures, even when it is professed that the object of that worship is the true God.

How did idolatry gain ground in the world?

Men at first worshiped the true God under corporeal figures or images, and by degrees they forsook the Creator, to serve false Gods: the sun and fire were the first objects of idolatry.

What did God do to preserve his worship on earth?

God determined to form a people for himself, who should be devoted to his service, and amongst whom the true religion should be preserved.

Who were that people?

The Hebrews, since called the *People of Israel*, or the *Jews*.

Who was the father of that people?

Abraham, of the city of Ur of the Chaldees.

To what country did God command Abraham to go?

God commanded him to go into the country of Canaan, which he promised to give to his descendants: this is denominated the *calling* of Abraham.

What promise did God make to Abraham?

That he would make him the father of a great nation, and that all the families of the earth should be blessed in him. Gen. xii. 2, 3.

At what period did God call Abraham?

Four hundred and thirty years after the flood.

At that period, had not the life of man been shortened?

Yes: it had been shortened gradually, and at the

time of the calling of Abraham was reduced to the length of two hundred years.

---

### SECTION III.

*Time which elapsed between the calling of Abraham and the Death of the Patriarch Jacob.*

WHAT did Abraham do after he had been called by God?

He left his country, and, obeying the command of God, removed, with his wife and Lot, his nephew, into the country of Canaan.

By whom was that country inhabited?

By the posterity of Canaan, the son of Ham.

In what city did Lot settle?

In Sodom, whose inhabitants, as well as those of the neighbouring cities, had abandoned themselves to extreme depravity.

How did God punish those guilty cities?

He consumed them by fire from heaven.

Had not Abraham prayed to God for them?

Yes: God would have spared them if there had been but ten righteous persons found in them.

Was Lot involved in the destruction of Sodom?

No: because he was a good man, God sent two

angels who made him go out of Sodom with his family.

What did God announce to Abraham by those celestial messengers?

God announced by them, that in a year, Abraham should have a son by Sarah, his wife, though they were both of an advanced age and no longer hoped for children.

Was that prediction accomplished?

Yes: Sarah gave birth to a son, who was called *Isaac*, and in whom God declared that his promises should be fulfilled.

What command did God give to Abraham?

God, in order to try his faith and obedience, commanded him to offer up his son Isaac in sacrifice.

Did Abraham obey this command?

He was preparing to make the sacrifice, when an angel called to him out of heaven to refrain.

How did God reward Abraham for his obedience?

God solemnly confirmed to him the promise of blessing him and his posterity, and in them of blessing all the nations of the earth. Gen. xii. 2, xiii. 16.

What was the meaning of that promise?

The meaning of it was, that of the posterity of Abraham by Isaac, should be born the Saviour who had been promised to Adam, and who was to be a source of blessings to all the human race.

At what age did Abraham die?

Abraham died at the age of 175 years.

Who were the sons of Isaac?

Isaac had two sons by Rebecca, his wife, Esau and Jacob.

In the family of which of the sons of Isaac did God fulfil his promises?

In that of Jacob, afterwards named Israel: he had twelve sons, who became the heads of the twelve tribes of the people of Israel.

What happened to Joseph, one of those twelve sons?

His brothers, through jealousy, sold him to some merchants who were going to Egypt.

To whom was he sold in Egypt?

To Potiphar, one of the officers of the king's household; who, on the false accusations of his wife, put Joseph into prison.

What came to pass when he was in prison?

He was blessed for his virtues and piety, and he received from God the gift of interpreting dreams.

Was not that miraculous gift the means of his deliverance?

Yes: Joseph being the only one who was able to explain the dreams of Pharaoh, the king, was made by him, as a reward, the governor of all the kingdom of Egypt.

What did those dreams foretel?



Seven years of abundance followed by seven years of famine.

How did the elevation of Joseph contribute to the happiness of his family?

The scarcity being felt in the land of Canaan, Jacob sent his sons into Egypt to buy corn: he afterwards went there with all his family, composed of seventy persons, and Joseph established them in comfort.

What excellent example did Joseph then give?

He behaved with the greatest respect to Jacob his father, he forgave his brothers, and he blessed God for having turned evil into good.

What did Jacob do just before his death?

Jacob called his sons to him, blessed them, and, directed by the Spirit of God, foretold what should happen to their descendants.

What were his words when addressing himself particularly to Judah?

*The \* sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.*  
Gen. xlix. 10.

What did these words signify?

They signified that the tribe of Judah should

\* *La sceptre ne sera point ôté à Juda; on ne lui ravira point le pouvoir de faire des lois, jusqu'à ce que le Scilo vienne, et ce sera lui qui réunira les peuples.*

preserve its chief privileges till the coming of Shiloh; and that that heavenly Messenger would teach a religion which should one day be received by all nations of the earth.

---

## SECTION IV.

*Time which elapsed between the death of Jacob and that of Moses.*

What became of the descendants of Jacob in Egypt?

They became very numerous, and for a long time enjoyed great prosperity.

How was that prosperity interrupted?

About two hundred years after their settlement, the king of Egypt reduced them to the lowest state of servitude, and attempted their destruction by giving orders that all the male children that should be born to them should be put to death.

How did God deliver his people?

He delivered them by the ministry of Moses, who in his infancy had happily been saved from death, and who became a great prophet.

What command did God give to Moses?

He commanded him to ask of the king to suffer the Israelites to depart from Egypt.



Did the king grant that permission ?

He granted it several times, but never fulfilled his promise.

How did God punish Pharaoh ?

He afflicted Egypt with ten plagues, the last of which was the death of all the first-born of the Egyptians ; Pharaoh then suffered the Israelites to go out of his kingdom.

What feast did God direct the Jews to celebrate as a memorial of this deliverance ?

The feast of the Passover, which from that time was celebrated every year.

What did the Israelites do the same night in which they celebrated the Passover ?

They departed from Egypt under the conduct of Moses, with their families and with their cattle.

What time had elapsed between the calling of Abraham and the departure from Egypt ?

Four hundred and thirty years.

Did not the king of Egypt pursue the Israelites ?

Yes : Pharaoh pursued them with his army, and overtook them on the shore of the Red Sea.

How did the Israelites escape from this fresh danger ?

God caused a violent wind to blow, and the waters of the sea being divided, the Israelites went through the midst of it on dry ground ; but the

king attempting to follow after them, the waters returned and he, with all his army, was drowned.

Did the Israelites go immediately into the land of Canaan?

No: to punish their ingratitude and frequent rebellion, God declared that that generation should not enter into the promised land; and he caused them to wander in the desert forty years.

Did God entirely forsake them in the wilderness?

No: he led them, and gave them food and water, in a miraculous manner.

What was the principal place at which the Israelites stopped after their departure?

They stopped near to Mount Sinai, where were given the ten commandments, called *the Decalogue*, fifty days after their departure from Egypt.

How did God give that law to his people?

He proclaimed it amidst flames, and lightning and thunder and tempest; and he gave it into the hands of Moses, engraved on two tables of stone.

Why did God proclaim his law in so awful a manner?

Because it was the fundamental law of religion, and because he designed to inspire the Israelites with a religious fear which should render them obedient.

What feast was instituted in remembrance of the publication of the Decalogue?

The feast of Pentecost. It was celebrated by the Jews every year, fifty days after the Passo

Did not God give other laws to the Jews?

Yes: God gave them laws concerning their government, the ceremonies of their religion, and the duties they were to perform.

Which was the day appointed for religious worship?

The seventh day of the week, which we call Saturday, and which the Jews called the *Sabbath*, that is to say, *day of rest*.

What did God require that the Jews should do on that day?

God required that they should sanctify it; that is, set it apart for his service, as a holy-day, and distinguish it from other days by ceasing from all labour.

Why did God set apart that day for his service?

That men might never forget that he had made the world in six days; that he rested on the seventh, and that they ought to worship him alone, as the Creator of all things.

Did Moses lead the Israelites into the land of Canaan?

No: it appears that he was deprived of that consolation, because on one important occasion he had been wanting in reliance on God, and had not strictly obeyed his commands.

At what age did Moses die?

Moses died at the age of a hundred and twenty years, towards the end of the forty years during which the Israelites had wandered in the desert.

---

## SECTION V.

*Time which elapsed between the death of Moses and the Babylonish captivity.*

Who was the leader of the people of Israel after the death of Moses?

Joshua, who conquered the kings and the nations of the land of Canaan, and who divided that country among the twelve tribes of Israel, according to the command of God.

Which were the two chief tribes?

That of Levi, out of which were taken the sacrificers and ministers of religion; and that of Judah, which was the most powerful, which for a long time possessed the royal authority, and from which the Messiah was to arise.

By whom were the Israelites governed after the death of Joshua?

By Judges whom God gave them from time to time, endued with the needful talents for delivering the Jews from their enemies, and for governing

them with wisdom. There were fourteen Judges : the first was Othniel, the last Samuel.

What change afterwards took place in the government of the people of Israel ?

The people of Israel desired to have a king : the first was Saul, whom the prophet Samuel appointed by thy command of God.

Who was king after Saul ?

David, of the tribe of Judah ; he was also a prophet, and he composed the greater part of those poems called *Psalms*.

What important lesson does the history of David give us ?

The history of David teaches us that the most pious men are liable to fall into great sins ; but that they obtain pardon of God if they sincerely repent.

Who was the successor of David ?

His son Solomon ; who built a magnificent temple at Jerusalem, and who composed excellent works, some of which form a part of the Sacred Writings.

At what time was the temple of Jerusalem built ?

About a thousand years before the coming of Jesus Christ.

How did Solomon act towards the end of his reign ?

He suffered himself to be drawn into idolatry by the foreign women whom he had married, in opposition to the law of Moses.

Who ascended the throne after the death of Solomon?

His son Rehoboam; under whose reign ten of the tribes revolted.

What kingdoms were then formed?

The kingdom of Judah, composed of the two tribes of Judah and of Benjamin who remained faithful to Rehoboam; and that of Israel, which comprised the ten tribes who had revolted.

Who was the first king of Israel?

Jeroboam, an officer in the court of Solomon.

What was Jeroboam's conduct with respect to religion?

He caused two golden calves to be made, that they might be worshiped under the name of the God of Israel.

Why did Jeroboam establish this idolatrous worship?

That his subjects might not be obliged to go up to Jerusalem to keep the solemn feasts, and there be induced to return to their subjection to the kings of Judah.

Did this idolatry always subsist in the kingdom of Israel?



Yes: there were some kings who even openly established the worship of false Gods.

Did not God send prophets to the Jews of the ten tribes?

Yes: God sent prophets to reprove their sins, to convert them from idolatry, and to bring them back to the knowledge and worship of himself.

Who was the most illustrious of those prophets?

Elijah, who was distinguished by his great zeal and by his miracles: he lived under the reign of the impious Ahab: he was taken up into heaven, and he left Elisha his disciple in his stead.

How long did the kingdom of Israel subsist?

About two hundred and fifty years; and it was destroyed under the reign of Hoshea.

Who was it that destroyed the kingdom of Israel?

Shalmaneser, king of Assyria; who took Samaria, the capital of the kingdom, and carried away the ten tribes into Assyria; whence they were afterwards dispersed through different countries.

How long did the kingdom of Judah remain after the kingdom of Israel?

A hundred and thirty years: its capital was Jerusalem.

Was not the true God worshiped at Jerusalem?

Yes: he was worshiped there in the Temple which Solomon had built; nevertheless, many of

the kings were guilty of introducing idolatry into it.

Who were the most eminent of the prophets sent by God to the kingdom of Judah?

The most eminent of the prophets were Isaiah, Jeremiah, Hosea and Micah: they set themselves against the idolatry and excesses of the people; they preached repentance, denounced the judgments of God, and predicted the coming of the Messiah.

Were there not some pious kings in that kingdom?

Yes; such were Jehoshaphat, Hezekiah and Josiah, who laboured to root out idolatry, and to turn the Jews from their iniquities.

Were the Jews brought back to their duty?

No; they went on in their sins, and God chastised them many times by destructive wars which they were obliged to wage against the neighbouring kings.

By whom was the kingdom of Judah destroyed?

By Nebuchadnezzar, king of Babylon; who took Jerusalem under the reign of Zedekiah, burnt the city with the temple; caused a great number of the Jews to perish, and carried away almost all the rest into his vast dominions.

At what period was Jerusalem destroyed by Nebuchadnezzar?



About six hundred years before the birth of Jesus Christ.

---

## SECTION VI.

*Time which elapsed between the Babylonish Captivity and the Birth of Jesus Christ.*

How long were the Jews captives in Babylon?

The Jews were captives in Babylon during seventy years, according to the prediction of the prophet Jeremiah. Jer. xxv. 11, 12.

Had they any prophets during the Babylonish captivity?

Yes: they had the prophets Ezekiel and Daniel.

What took place after the expiration of those seventy years?

Cyrus, king of Persia, having conquered the empire of the Babylonians, granted the Jews permission to return to their country; as the Prophet Isaiah had foretold. Isa. xlv. 1, 13.

Under whose conduct did the Jews return into Judea?

Under the conduct of Zerubbabel, a prince of the royal blood of Judah.

What did the Jews do when they were returned to their own country?

They undertook to rebuild the city and the temple of Jerusalem; but the surrounding nations, especially the Samaritans, forced them to suspend the work till the time of Darius, king of Persia, who commanded that it should be continued.

Who were the Samaritans?

The Samaritans were a nation composed of the Jews of the ten tribes, who had either remained in their country or found means to return to it, and of the heathen nations whom Shalmaneser had sent there.

What prophets did God send at that period?

God sent Haggai and Zechariah, to encourage the Jews in rebuilding the temple, and to re-establish the divine worship.

Who was it, some years afterwards, that rebuilt the walls of Jerusalem?

Nehemiah, who was sent as governor by Artaxerxes, king of Persia; who, with the aid of Ezra, the priest, established order and good government in Jerusalem.

What else did Ezra, the priest?

Ezra carefully collected the sacred books which the Jews had preserved during the Babylonish captivity; he made the people acquainted with the law of Moses, and restored religious worship in its purity.

Under what princes did the Jews live after their return from Babylon?

The Jews lived successively under the dominion of the kings of Persia and the kings of Syria.

To what were they exposed under the dominion of the kings of Syria?

They were exposed to various persecutions; especially under Antiochus, surnamed Epiphanes.

How did Antiochus conduct himself?

Antiochus pillaged and profaned the temple of Jerusalem, put a stop to religious worship for three years and a half, and employed every sort of cruelty to compel the Jews to renounce their religion.

What did the most zealous of the Jews then do?

Mattathias and many other Jews united in defence of their religion.

Were they successful in their design?

Yes: Judas Maccabeus and Jonathan, both sons of Mattathias, gained several victories over Antiochus, and religious worship was restored.

By whom were the Jews governed after that time?

They were governed about the space of a hundred years, by the successors of Judas Maccabeus, who were priests, and who took the title of king. They were called the *Asmonean Kings*.

To whom were the Jews afterwards subject?

The Jews were afterwards subject to the Romans.

What king did the Romans give to the Jews?

Herod, the son of Antipater, an Idumean, who professed the Jewish religion. He received the surname of *Great*, for he really possessed qualities which have rendered some princes worthy of that title; but his excessive ambition made him suspicious and cruel.

What was the most remarkable event in the reign of Herod?

It was in the reign of Herod that our Lord Jesus Christ came into the world.

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## SECTION VII.

*From the Birth of Jesus Christ till the Time of his Baptism.*

WHICH are the books of the sacred scriptures which contain the history of Jesus Christ?

The four Gospels. The word Gospel, which signifies *good news*, is also the word by which the doctrine of our Divine Master is designated.

At what period did Jesus Christ come into the world?

Jesus Christ was born about four thousand years after the creation of the world, and it is from the time of his birth that our years are reckoned.

What is to be observed concerning the period at which he came into the world?

It is to be observed, that he was born at the epoch and under the circumstances predicted of the birth of the Messiah, by the prophets.

Who was the mother of Jesus?

The Virgin Mary, espoused to Joseph, the carpenter; both of them were of the tribe of Judah and of the family of David; a circumstance pointed out by the prophets. Isa. xi. 1.

In what city was Jesus born?

Jesus was born at Bethlehem, a small city in Judea, according to the prediction of a prophet. Micah v. 2.

Was not the birth of Jesus foretold to Joseph and Mary?

Yes: an angel was sent to predict to Mary, that by an effect of the divine Power, she should give birth to a son, who should be called the *Son of God*, and to whom should be given the name of *Jesus*, that is, *Saviour*: this was also foretold to Joseph.

How was the birth of Jesus Christ announced to the shepherds at Bethlehem?

It was announced by an angel; and at the same moment celestial spirits sang this song,—*Glory to God in the highest, and on earth peace, goodwill toward men*. Luke ii. 14.

What happened a few days afterwards?



Some of the Magi, or Philosophers of the East, conducted by a miraculous light, came to Bethlehem to do homage to the infant Jesus, by throwing themselves at his feet, and presenting to him gold, frankincense and myrrh, as it was usual to do to the kings of their country.

Was not Jesus presented to the Lord in the temple?

Yes: forty days after his birth, Mary his mother, brought him into the temple to present him to God, according to the law of Mosés.

What passed in the temple when Jesus was presented to the Lord?

The aged Simeon and Anna the prophetess, having been led into the temple by the Spirit of God, which inspired them, acknowledged Jesus Christ to be the promised and expected Saviour, and they gave thanks to God for this blessing.

What do the sacred writers teach us of the first years of Jesus Christ's life?

That he *waxed strong in spirit*, that he was *filled with wisdom*, and that *the grace of God was upon him*; that *when he was twelve years old, they found him in the temple, sitting in the midst of the doctors*; and that *all that heard him were astonished at his understanding*. Luke ii. 40, 46, 47.

What was the conduct of Jesus towards Joseph and Mary?

Jesus remained with them *and was subject unto them*; teaching children, by his example, to honour their fathers and mothers. Luke ii. 51.

At what age did Jesus Christ begin to preach the gospel in Judea?

At thirty years of age; the age at which the priests entered on their office.

Had not Jesus Christ a precursor in the exercise of his ministry?

Yes: his precursor was John the Baptist, who was born six months before him, and whose birth was attended with several miraculous circumstances.

Did not God foretel the birth of John the Baptist?

Yes: God sent an angel to Zacharias, to announce that he should have a son by his wife Elizabeth, though they were both well stricken in years; and that that son, *filled with the Holy Ghost*, should *make ready a people prepared for the Lord*.

Did John the Baptist receive a particular call from God?

Yes; and he went to preach in all the country about Jordan, to dispose the minds of the Jews to a belief in Jesus Christ.

In what manner did John the Baptist prepare the way for Jesus?

He declared that Jesus was truly the promised Messiah; he preached repentance, and baptized



those who believed what he taught; hence he was surnamed the *Baptist*.

In what did his baptism consist?

That ceremony, already in use among the Jews, consisted in immersing in water those who desired to be baptized; when they promised to renounce sin and to cleave to virtue.

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## SECTION VIII.

*From the Baptism of Jesus Christ till his Death.*

DID not Jesus Christ himself desire to be baptized by John?

Yes; and Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo, a voice from heaven, saying, *This is my beloved Son, in whom I am well pleased.* Matt. iii. 16, 17.

Who accompanied Jesus Christ during the exercise of his ministry?

Twelve disciples called *Apostles*, that is to say, *Messengers*; whom he chose to be the constant witnesses of his teaching, of his miracles, and of his whole life.

What were the subjects on which Jesus Christ gave instructions to mankind?

He instructed them concerning the perfections of God and the worship to be paid to him; concerning the duties man is to perform, the means of obtaining the pardon of sin, and concerning a life to come.

How did Jesus Christ prove that his doctrine was of God?

He proved it by his miracles: by a word, he restored sight to the blind, speech to the dumb, health to the sick, and life to the dead.

How did Jesus give power to his precepts?

He gave them power by his example: he was a perfect pattern of every virtue.

Which are the virtues most strikingly exemplified in the life of Jesus?

Distinguished zeal for the glory of God, fervent charity towards mankind, profound humility, perfect resignation, unwearied patience, and forgiveness of enemies.

How long did Jesus Christ exercise his ministry?

During three years and a half.

Did the Jews believe in Jesus Christ?

Numbers of the people heard him with reverence; but the priests and the rulers refused to acknowledge him as the Messiah, regarded him with implacable hatred, and resolved to effect his death.

Did not Jesus Christ foretel his death?

Yes; he foretold it to his apostles long before it came to pass; and he even instituted the Lord's Supper as a memorial of it.

To what place did Jesus Christ retire after having instituted the Lord's Supper?

He went with his disciples into a place called *the garden of Gethsemane*; he there suffered extreme anguish; but after having prayed to his Father, he was filled with divine power.

What came to pass in that place?

Judas Iscariot, one of the twelve apostles, having promised to deliver up his Master for a sum of money, came with a band of soldiers, who laid hold on Jesus and led him away to Caiaphas, the high priest.

How did Caiaphas act?

He assembled the Sanhedrim, and that great council of the Jews condemned Jesus Christ to death.

What became of the apostles when their Master was seized?

The apostles fled in terror; Peter alone followed him afar off, and entered the palace of Caiaphas.

What then took place?

Peter thrice denied that he knew Jesus: *and the Lord turned and looked upon Peter; and Peter went out, and wept bitterly.* Luke xxii. 61, 62.

Where was Jesus taken when he went out from the house of Caiaphas?

Jesus was bound, and carried before Pontius Pilate, who governed Judea in the name of the Roman emperor.

How did Pilate conduct himself towards Jesus?

Pilate having interrogated Jesus, declared publicly that he found no fault in him; nevertheless he had the cowardice to deliver him up to be crucified, because he feared to incense the Jews.

What was then done to Jesus Christ?

After having endured all sorts of indignities, he was led into a place called Golgotha, and there crucified between two malefactors.

What proof of his infinite charity did Jesus Christ give at his crucifixion?

He addressed this prayer to God, in behalf of his enemies: *Father, forgive them, for they know not what they do.* Luke xxiii. 34.

What were the last words pronounced by Jesus on the cross?

He cried with a loud voice, *It is finished.* *Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.* Luke xxiii. 46.

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## SECTION IX.

*From the Death of Jesus Christ till the Descent of the Holy Spirit on the Apostles.*

How was Jesus buried?

Joseph of Arimathæa, a man in high repute, buried him in a new sepulchre; the priests sealed the stone with which it was covered, and set a watch over it.

Did Jesus Christ remain in the tomb?

No; he rose again on the Sunday, which was the third day after his death, as he had himself predicted to his apostles.

What were the actions of Jesus Christ after his resurrection?

He remained forty days upon earth, and shewed himself several times to his disciples, who all knew him again: he pointed out to them the accomplishment of the prophecies, and gave them instructions concerning their ministry.

What were the last commands which Jesus gave to his apostles?

Go, said he unto them, *and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you.* Matt. xxviii. 19.



What promise did Jesus Christ make to his apostles?

*Ye shall receive power, after that the Holy Ghost is come upon you : and ye shall be witnesses unto me both in Jerusalem and in all Judea, and unto the uttermost part of the earth. Acts i. 8.*

In what manner did Jesus Christ depart from the earth?

Jesus, being with his apostles on the mount called Olivet, blessed them and was taken up into heaven : and while they looked steadfastly toward heaven as he went up, behold, \* two men stood by them in white apparel ; which also said, this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Acts i. 10, 11.

Where did the apostles go after the ascension of their master?

The apostles returned to Jerusalem with great joy ; praising and blessing God. Luke xxiv. 52, 53.

What befel the apostles ten days after the ascension, on the day of Pentecost?

*They were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind : and there appeared unto them cloven tongues like as of fire, and it sat upon each of them.*

\* Deux anges se présenterent à eux.

*And they were all filled with the Holy Ghost, and began to speak with other tongues. Acts ii. 1—4.*

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## SECTION X.

*Of the principal Events that took place after the  
Descent of the Holy Spirit on the Apostles.*

WHERE did the apostles begin to preach the gospel?

They began to preach the gospel at Jerusalem, and St. Peter converted three thousand persons there on the day of Pentecost.

Had not the apostles further success?

Yes; St. Peter, after having cured a man who had been lame from his birth, pronounced in the temple of Jerusalem another discourse, which converted five thousand persons: *and the Lord added to the church daily such as should be saved. Acts ii. 47.*

What do we learn of the first Christians from the evangelical history?

*All that believed were daily with one accord in the temple: they had all things common; and sold their possessions and goods, and parted them to all, as every man had need. They praised God, having favour with all the people. Acts ii. 44, &c.*



How were the apostles treated by the rulers of the nation?

The apostles were persecuted in every way for the sake of their Lord; as he had himself foretold them.

Who was the first Christian martyr?

Stephen; a man full of zeal, faith and charity, and one of the seven deacons who had been chosen in the assembly of the disciples to distribute their alms.

What were the last words of St. Stephen?

Whilst receiving condemnation, he cried out, *I see the heavens opened, and the Son of Man standing at the right hand of God.* Whilst his enemies were stoning him, he prayed for them, according to the example of his divine Master. *Lord, he exclaimed, lay not this sin to their charge.* Acts vii. 56, 60. And in saying these words he expired.

Which was the most remarkable conversion effected at that time?

That of Saul, afterwards called *Paul*, who, after having been a zealous persecutor of the Lord's disciples, became one of the most eminent of the apostles, and a Christian martyr.

How was the conversion of St. Paul brought about?

Paul being near to Damascus, whither he was going to persecute the Christians, there suddenly

shined round about him a light from heaven, which deprived him of sight: the Lord made himself known to him, and commanded him to go to Damascus; there he recovered his sight, was baptized, and was filled with the Holy Spirit. Acts ix.

Did not the apostles preach the gospel to the Heathens also?

Yes; but not till after God had convinced St. Peter, by a particular revelation, that the gospel was to be preached to all the nations of the earth.

Who was the first Heathen who embraced the Christian religion?

Cornelius, a *devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.* Acts x. 2.

Had not the preaching of the gospel wonderful success among the different nations of the world?

Yes; a great number of persons embraced Christianity, and in many places there were formed churches, or *societies of Christians.*

What did the apostles require of those who became Christians?

The apostles required that they should believe in God and in Jesus Christ, and that they should forsake their sins; they then baptized them.

What means did the apostles employ to strengthen the infant churches?

They appointed pious and enlightened men to

preach the doctrine of Jesus, and to maintain order in the church; they likewise composed many writings to serve as guides in faith and morals.

In what are those writings of the apostles contained?

In that part of the Holy Scripture which we call the *New Testament*.

What was most inimical to the progress of the gospel?

The violent persecutions of all those who embraced Christianity, by the Jews and Heathens.

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Besides these events taken from the *Sacred History*, are there not other very important events recorded in *Ecclesiastical History*?

Yes. The principal of them are,—the dispersion of the Jewish people, the persecutions of the Christians, the establishment of Christianity, the rise of the Mahometan religion, the introduction of various errors into the Christian church, and the Reformation.

How did God punish the Jews for their unbelief?

Forty years after the death of Jesus Christ, in fulfilment of the prophecies, Jerusalem was taken and destroyed by the Romans; the temple was con-

sumed with fire; a great number of the Jews perished; those who escaped death were reduced to slavery and dispersed throughout the world, and their descendants are still in a state of dispersion. Matt. xxiv. Mark xiii.

How long did the persecutions of the Christians last?

They lasted about three centuries, and they ceased when Constantine the Great, having ascended the throne of the Romans, embraced Christianity: since which time, that religion has spread and become powerful amongst various nations of the world.

At what period was the Mahometan religion established?

About six hundred years after the birth of Jesus Christ. The author of that religion was the false prophet Mahomet, who, by the power of his arms, constrained several nations to receive his doctrine.

From what epoch did errors begin to gain ground in the Christian church?

From the fourth century. The worship of images, the invocation of saints, the supremacy of the Bishop of Rome, and other usages and opinions before unknown, were then successively introduced; which in the end caused the separation of Christians into various branches, or churches.

How are those various Christian churches denominated?

The Greek church, the Roman church, and the Protestant church. The last of these has, by a happy Reformation, brought back religion to its purity, by taking the Holy Scriptures only as the foundation of its doctrine and worship.

*End of the First Part.*

N. B. Persons who are desirous of further particulars respecting Ecclesiastical History, are recommended to read them in a work entitled,—*Abrégé de l'Histoire sacrée, par G. Mallet, Ministre de St. Evangile; augmenté d'un Abrégé de l'Histoire de l'Eglise.*

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# CATECHISM.

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## SECOND PART.

ON THE TRUTHS OF THE CHRISTIAN RELIGION.

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### SECTION I.

*On the Existence of God.*

WHAT is the first and most important of the truths of religion?

The being of a God. *He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.* Heb. xi. 6.

Whence are derived the principal proofs of the existence of God?

They are derived from the necessity of an Eternal Being, from the admirable order which prevails in the universe, from human conscience, and from revelation.

Shew the necessity there is for an Eternal Being.



Since there are beings who have not always existed, and who can not have created themselves, there must necessarily have been one Being who was the first Cause of all the rest, and who has existed from all eternity.

But is not the world, in its present form, eternal?

No; there is no reason to believe it so: on the contrary, we learn from history, that the world was not peopled in former times as it is now; we are told how, and by whom, the different countries were first inhabited; we are told the origin of nations, of arts and of sciences; and no memorial worthy of credit is of higher antiquity than six thousand years.

How does the order which prevails in the universe acquaint us with the being of God?

The order which prevails in the universe announces so much power, wisdom and goodness, that we can attribute it only to a supremely intelligent Cause; to a Being who is all power and goodness. *For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead.* Rom. i. 20.

In what are these evidences of power, wisdom and goodness most apparent?

In the regular motions of the stars, in the qualities of plants, in the formation and the instinct



of animals, in the organs of the human body, and the faculties of the mind. *The heavens declare the glory of God; and the firmament sheweth his handiwork. Speak to the earth, and it shall teach thee. Who knoweth not in all these that the hand of the Lord hath wrought this?* Ps. xix. 1. Job xii. 8, 9.

But was not the world formed by chance?

No; to suppose that would be as absurd as to attribute to the effect of chance, a house, a watch, or any other work in which we perceive order and contrivance.

What is conscience, from which we derive another proof of the existence of God?

Conscience is an inward feeling which directs us to our duty; which approves when we do right, and condemns when we do wrong; and which is accompanied by satisfaction or remorse.

Do the feelings of conscience arise from education or the fear of man?

No; we are taught by experience that in every age, in every condition, and in every country, the most ignorant as well as the most enlightened of men hear the voice of conscience, and are never able to stifle it entirely, even when their faults are hidden, or when they have nothing to fear from their fellow-creatures.

What then can awaken conscience within us?

Conscience can be nothing but the voice of a

creating God, who has willed to give us in our own minds that proof of his existence; thus to teach us that we depend on him, that he beholds us, and that he will one day make us appear before his supreme tribunal.

How are we convinced of the force of those evidences which establish the existence of God?

By seeing that all men who have employed their understanding aright have acknowledged and felt that there must be a first Cause; though all men have not agreed to acknowledge the only true God: so David declares, that *The fool hath said in his heart, there is no God.* Ps. xiv. 1.

How does revelation prove the existence of God?

It points out in numberless instances the works, the designs, and the perfections of God; it contains a great variety of events and of declarations which all confirm the idea of his being; lastly, revelation itself, from the impossibility of its being the work of any other than God, is an incontestable proof of his eternal existence.

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## SECTION II.

### *On the Holy Scripture.*

INTO how many parts is revelation, or the Holy Scripture, divided?

Two; the Old and the New Testament. The former contains the books written by Moses and by the prophets before the coming of Jesus Christ. The latter contains those written by the evangelists and the apostles after the coming of Jesus Christ.

Which are the principal books of the Old Testament?

The books of Moses, of Joshua, of the Judges, of Samuel, of the Kings, of David, of Solomon, of Job, of the prophets, and other men enlightened by the Spirit of God.

Which are the books contained in the New Testament?

The four gospels, the Acts of the Apostles, the epistles, and the Apocalypse, or Revelation of St. John.

Why is the general name of *Testament*, or *Covenant*, given to those sacred books?

Because those books contain the will of God, as it is manifested both in the ancient covenant made with the Jews by Moses, and in the new covenant made with all mankind by the ministry of Jesus.

Are not the books of the Holy Scripture called *Canonical*?

Yes; that epithet is derived from the word *canon*, which signifies a *rule*, and it was given to the books of the Sacred Scripture because they were to serve as the rule of our faith and worship.

Are all the books of the Sacred Scripture canonical?

No; some of them are called *Apocryphal*, that is to say, *hidden*, because their authors are uncertain and their authority is not divine. Neither the Jews nor first Christians admitted them into the rank of canonical books.

For what purpose was the Holy Scripture given to us?

To teach us all that we must believe and do, if we are desirous of being sanctified and becoming well-pleasing to God.

Was not reason all-sufficient to instruct and to sanctify man?

No; for until the coming of Jesus Christ, the heathen nations, even the most enlightened of them, were plunged in the darkest idolatry, and abandoned to the most shocking vices; and even had they listened to the dictates of their reason, it could have given but an imperfect knowledge of the generality of religious truths.

What does St. Paul say respecting the excellence of the Holy Scriptures?

The Holy Scriptures, he declares, are *profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.*  
2 Tim. iii. 16, 17.

Ought we not to regard the Holy Scriptures as true?

Yes; because the authors of them have related only what they saw and heard; because they had no interest in deceiving mankind; because their writings bear strong marks of ingenuousness and truth; because their testimony is confirmed by that of other writers, and because they were also directed by the Spirit of God.

What evidences are there that the sacred writers were directed by the Divine Spirit, and that the Holy Scriptures come from God?

The sacred writers could receive from God alone the gifts of prophesying and working miracles; with the entire knowledge of the sublime truths which they have taught. *Holy men of God spake as they were moved by the Holy Ghost. All scripture is given by inspiration of God.* 2 Pet. i. 21. 2 Tim. iii. 16.

What use ought we to make of the Holy Scripture?

We ought to read it with attention and reverence, and above all, with an unfeigned resolution to do the will of God. David, speaking of the man who is blessed, says, *his delight is in the law of the Lord; and in his law doth he meditate day and night.* Ps. i. 2.



Have all Christians a right to read the Holy Scripture?

Yes; it is even a duty expressly enjoined us. *Search the Scriptures*, says Jesus Christ; *for in them ye think ye have eternal life: and they are they which testify of me.* John v. 39.

Is the Holy Scripture so intelligible that it may be read by every one with profit?

Yes: all the instructions which are necessary to regulate our faith and practice are clearly expressed, so that every one who reads with attention may easily comprehend them.

Is it allowable to take any other rule of faith and practice than the Holy Scripture?

No: Jesus reproached the Jews with making the law of Moses void by the precepts which they added to it, under the name of *traditions*. *In vain do they worship me, teaching for doctrines the commandments of men.* If any one, says St. Paul, *preach any other gospel unto you, let him be accursed:* (that is to say, break off your connexion with him,) Gal. i. 8.

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### SECTION III.

#### *On the Christian Religion.*

Which are the religions that we acknowledge as divine?

We acknowledge as divine, the Jewish religion and the Christian religion.

What is the Jewish religion?

The religion which God established among the Jews by the ministry of Moses: it consists in worshipping the true God and acknowledging Moses as his messenger.

How do you prove that the Jewish religion is divine?

By the sublime truths which it teaches; by the character, the prophecies and the miracles of Moses.

If the religion of the Jews be divine, why do we not receive it?

Because it was established for the Jewish people only, and for a limited time; and because that religion itself foretold a revelation more general and more perfect.

Which is the religion which Moses and the other prophets foretold?

Christianity, the religion which was taught by

Jesus Christ, and which is contained in the New Testament.

In what does the Christian religion consist?

It consists in believing in the only true God, and in Jesus Christ his son. \* *This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.* John xvii. 3.

Whence are derived the principal evidences of the divinity of the Christian religion?

They are derived from the predictions which announced a Messiah; from the character of Jesus Christ; from his miracles and his prophecies; from the witness which God gave to him; and even from the excellence of the religion itself and from its establishment in the world.

What is to be observed concerning the predictions which announced a Messiah?

That they have all been fulfilled in the person of Jesus, and that consequently he is that extraordinary messenger whom God had promised to mankind from the creation of the world.

Give some instances of the fulfilment of the prophecies relating to the Messiah, in the person of Jesus.

Jesus appeared at the end of the four hundred and ninety years spoken of by Daniel; he was born

\* *C'est ici la vie éternelle de te connoître pour le seul vrai Dieu, et Jésus pour le Christ que tu as envoyé.*

at Bethlehem, according to the prediction of Micah; he was of the tribe of Judah and of the family of David; he suffered, died, rose again and ascended into heaven, as the prophets, especially Isaiah, had foretold. Is. liii.

How does the character of Jesus prove that he was the Sent of God?

The life of Jesus presents such an assemblage of virtues, and in particular is so distinguished for piety, charity, disinterestedness and integrity, that we cannot refrain from believing him when he says, that he is *the Christ, the Son of God*. Matt. xxvi. 63, 64.

What do you remark concerning the miracles of Jesus Christ?

That they were signal, numerous, varied and public; that they were never denied by the enemies of Jesus Christ; and that he himself referred to them as an incontestable proof of his divine mission: *the works that I do, bear witness of me, that the Father hath sent me*. John v. 36.

Did not Jesus likewise prove the divinity of his mission by prophecies?

Yes: he uttered a great number of prophecies; and in particular he foretold his own sufferings, death and resurrection, the descent of the Holy Spirit on the Apostles, the destruction of Jerusalem, and the establishment of the gospel in the world,

Repeat what Jesus predicted concerning the fate of Jerusalem.

Jesus predicted that the destruction of that city would soon come, that its inhabitants should fall by the edge of the sword, that its people should be carried into captivity, that it should be trodden under foot of the Gentiles. Matt. xxiii. xxiv. Luke xix. xxi. All these prophecies have been fulfilled.

Does not the present dispersion of the Jews add great force to this evidence?

Yes: it is an obvious punishment for their unjust condemnation of the Messiah, and an accomplishment of that fearful imprecation,—*His blood be on us, and on our children.* Matt. xxvii. 25.

What are the principal testimonies which God gave to Jesus Christ, to shew that he was his messenger?

God caused his birth to be miraculous; he proclaimed him to be his son, both at his baptism and transfiguration; he raised him from among the dead, and took him into heaven in glory. *The Father himself, which hath sent me,* says Jesus Christ, *hath borne witness of me.* John v. 37.

How does the excellence of the Christian religion prove that it is divine?

When we carefully examine that religion, we find it so transcendent in its doctrines and morality; so suited to render us happy; in a word, so far above

all that men have taught, that we are compelled to own that it could proceed only from the Spirit of God. *My doctrine is not mine, said Jesus Christ, but his that sent me.* John vii. 16.

Does not the establishment of the Christian religion also prove its divinity?

Yes: although it was opposed to the worship, to the prejudices and to the vices of mankind; although such as embraced it were exposed to the fiercest persecution; and although the apostles of themselves had no power to establish it, yet it surmounted all these obstacles; which it evidently could not have surmounted but by the powerful protection of God.

What should be our sentiments on reviewing this mass of evidence?

Entire belief in the divinity of the Christian religion, perfect submission to the laws which it ordains, and the most lively gratitude to God who has given us the knowledge of that religion.

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## SECTION IV.

### *On Faith and on the Apostles' Creed.*

WHAT is faith?

Faith is a persuasion of the truths which God has



revealed to us in his word. St. Paul calls it \* *the substance of things hoped for, the evidence of things not seen.* Heb. xi. 1.

Is faith necessary?

Yes: since God has spoken to us, we should sin against him, and reject a powerful means of salvation, if we did not believe in his word. *Without faith it is impossible to please him.* Heb. xi. 6.

What is the description of true faith?

True faith is enlightened, steady, efficacious, and it is evidenced by a public profession of the Christian religion.

What do you mean by saying that true faith is enlightened?

I mean that it is our duty to be well acquainted with the truths of religion and the proofs by which it is established. *I speak as to wise men,* says St. Paul, *judge ye what I say.* 1 Cor. x. 15.

Why does God require of us an enlightened faith?

That we may not be *tossed to and fro, and carried about with every wind of doctrine, by the slight of men;* but that we may be *ready always to give an answer to every man that asketh a reason of the hope that is in us.* Eph. iv. 14. 1 Pet. iii. 15.

What do you understand by a steady faith?

\* *Une vive représentation des choses que l'on espère, une démonstration de celles qu'on ne voit point.*



The faith of a Christian who does not suffer himself to be shaken by the objections of unbelievers, by his own passions, or by the bad examples which the world sets before him : *stablished in the faith as ye have been taught.* Col. ii. 7.

What is an efficacious faith ?

The faith which produces obedience to the laws of the gospel. *I will shew thee my faith by my works.* James ii. 18.

What does the Holy Scripture say respecting that faith which does not shew itself by works ?

It declares that faith to be utterly unavailable for our salvation. *What doth it profit though a man say he hath faith and have not works ? Can faith save him ? For as the body without the spirit is dead, so faith without works is dead also.* James ii. 14, 26.

What do you mean by making a public profession of faith ?

Observing the outward acts of worship, and on every occasion declaring oneself a Christian, without fearing the ridicule or persecution of men. *I am not ashamed of the gospel of Christ,* said St. Paul : *I am ready to die for the name of the Lord Jesus.* Rom. i. 16. Acts xxi. 13.

What does Jesus Christ say to induce us to make a public profession of the gospel ?

*Whosoever shall confess me before men, him will I confess also before my Father which is in heaven.*

*But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.*  
Matt. x. 32, 33.

Have we not an abstract of the principal articles of the Christian faith?

Yes; we have an abstract of them in the *Apostles' Creed*, which was composed by the first pastors of the Christian church.

Repeat the Apostles' creed.

*I believe in God, the Father Almighty, Maker of Heaven and Earth: and in Jesus Christ his only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God, the Father Almighty; from thence he shall come to judge the quick and the dead.*

*I believe in the Holy Ghost; the holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.*

What is the signification of the word \* *symbol*, given to this confession of faith?

It signifies *sign*; that name was given to our confession of faith, because the belief of those truths

\* The Apostles' *Creed* is called in French,—le *Symbole* des Apôtres.

which are contained in it, is the sign of being a Christian.

Why is this creed called the *Apostles' Creed*?

It is so called not because it was composed by the apostles, but because it is an abstract of the doctrine preached by them.

What is the origin of the creed?

From the time of the apostles, those who embraced Christianity, declared their belief in God, in Jesus Christ, and in the Holy Spirit: but afterwards other articles were added to this confession of faith, to distinguish real Christians from those who introduced errors into the church, and to hinder the progress of those errors.

Into how many parts is the creed divided?

Into four. The first relates to faith in God, the second to faith in Jesus Christ, the third to faith in the Holy Spirit, the fourth respects the Church and the graces which Jesus Christ has promised to the faithful.

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## SECTION V.

*On the Unity of God and on the Creation.*

WHAT is the first article of the creed?

*I believe in God, the Father Almighty, Maker of Heaven and Earth.*

What is believing in God?

Believing that there is but one God, who created the universe, who is possessed of all perfections, and on whom all things depend.

How do you prove that there is but one God?

It being possible for one God to have created all things, it were needless to imagine more than one: the harmony which exists between the different parts of the universe, shews it to be all formed by the same author: lastly, we cannot conceive that a number of Beings, all omnipotent and independent of each other, can exist at the same time.

Does not revelation teach us that there is but one God?

Yes: the whole of revelation establishes the great truth of the Unity of God. It is said in the first commandment: *Thou shalt have no other gods before me.* Moses thus exhorts the Israelites: *Consider in thine heart, that the LORD he is God: there is none else.* And St. Paul declares, that there is *One God and Father of all.* Ex. xx. 3. Deut. iv. 39. Eph. iv. 6.

Why do we give God the title of Father?

Because, as Creator, he is the Father of all men; but more especially, because he has adopted us as his children in Jesus Christ our Lord.

What do you mean by saying that God is the *Creator of heaven and earth*?

I mean that all that exists, exists by his power; that he has made all creatures without exception; that he is the Author and the Sovereign Ruler of the world.

Does not the Holy Scripture represent God as the Creator of all things?

Yes: it informs us that *God made the world and all things therein; that in Him we live, and move, and have our being.—Thou LORD alone, thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are therein, the seas, and all that is therein.* Acts xvii. 24, 28. Neh. ix. 6.

By what means did God create the universe?

God created it by his *Word*, that is to say, merely by an act of his will. *He spake, and it was done; he commanded, and it stood fast. The worlds were framed by the word of God, so that things which are seen were not made of things which do appear.* Ps. xxxiii. 9. Heb. xi. 3.

Which of the creatures of God are the most excellent?

Intelligent creatures, such as angels and men.

What are angels?

Beings of an order superior to man. They have been frequently employed by God to make known



his designs; hence they have been called *Angels*, that is, *messengers*.

Does not the Holy Scripture speak of good and wicked angels?

Yes: the former are such as, having persevered in their obedience to God, have obtained glory and felicity; the latter, are those who, having sinned, have been cast into outer darkness; and they are spoken of in scripture by the name of *Demons*.

Of what parts did God compose man at his creation?

God composed man of a body and a soul.

What is the soul?

That part of man which is distinct from the body, though intimately united with it, and which is the source of thought, feeling and life.

What does the scripture teach concerning the nature of the soul?

That God created it in his *own image* and *after his likeness*; that is to say, that he made it intelligent, pure, free and immortal. Gen. i. 26.

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## SECTION VI.

### *On the Perfections of God.*

WHAT are the perfections of God?



God is eternal, immortal, spiritual; he knows all things; he is all-powerful, every where present, good, wise, holy, just, immutable; in a word, he is perfect in all respects.

What is meant by the expression, *God is eternal and immutable?*

That God has had no beginning and that he will have no end. As he is the first Cause of all beings, no one of them can have given him existence; neither can any thing deprive him of it.

Mention some declarations of scripture concerning the eternity and immortality of God.

*Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God. Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them: but thou art the same, and thy years shall have no end. Ps. xc. 2. cii. 25, 26, 27.*

What do you mean by saying that God is spiritual?

I mean that he has no body, but that he is a pure and perfect spirit. *God is a spirit*, said Jesus Christ, *and they that worship him, must worship him in spirit and in truth.* John iv. 24.

Do not the sacred authors sometimes speak of God as having hands, eyes, and a body?

Yes: but they use those modes of speech only to make us comprehend that God knows all things and has power over all.

Why do you say that *God knows all things*?

Because as the Creator, he knows the nature and properties of all that exists; and because, being an eternal spirit, he knows the past, the present and the future. *Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. Known unto God are all his works from the beginning of the world.* Heb. iv. 13. Acts xv. 18.

Why do we call God *All-powerful*?

Because he created the universe, and is the absolute Ruler of it, and nothing can frustrate his will. *Ah! Lord God! behold thou hast made the heaven and the earth by thy great power and stretched-out arm, and there is nothing too hard for thee. With God nothing shall be impossible. Who is like unto thee, O LORD!* Jer. xxxii. 17. Luke i. 37. Ex. xv. 11.

What is the signification of the words, *God is every where present*?

They signify that there is no place where God is not, and that nothing can escape his knowledge, power and dominion. *Do not I fill heaven and earth? saith the LORD. Whither shall I go from*

*thy spirit?* exclaimed the Royal Prophet; *or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; \* if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.* Jer. xxiii. 24. Ps. cxxxix. 7—11.

What do you mean by saying that *God is good?*

I mean that he constantly wills the happiness of his creatures, and confers on them all suitable blessings. When his goodness is extended to the sinner, it is called *mercy*. *The LORD is gracious, and full of compassion, and of great mercy. His tender mercies are over all his works.* Jesus Christ has said, *there is none good but one, that is God.* Ps. cxlv. 8, 9. Matt. xix. 17.

What do you mean by saying *God is wise?*

I mean that the end he has in view, and the means which he employs are ever the most excellent: his wisdom results from his goodness, his omnipotence and his infinite power, and it shines forth in all his works. *O LORD, how manifold are thy works! In wisdom hast thou made them all. God is great in counsel, and mighty in work. O the depth of the riches both of the wisdom and knowledge of God!* Ps. civ. 24. Jer. xxxii. 19. Rom. xi. 33.

\* *Si je descends au séjour des morts.*

What is the *holiness* of God?

His love for virtue. All his laws shew him to be a God of Holiness. He is *of purer eyes than to behold evil*. There is *none holy as the LORD*. Who is *like thee, glorious in holiness, \* fearful in praises!* Habak. i 13. 1 Sam. ii. 2. Ex. xv. 11.

What is the *justice* of God?

His being constantly willing to reward those who obey his laws, and to punish those who violate them, without having respect to persons. His justice results especially from his holiness. *Just and right is he*. *Unto thee, O LORD, belongeth \* mercy: for thou renderest to every man according to his work*. Deut. xxxii. 4. Ps. lxii. 15.

What do you understand by the expression, *God is immutable?*

That God never varies in his nature, his perfections, or his designs; and that consequently his promises and threatenings will infallibly be accomplished. *With God is no variableness, neither shadow of turning*.

What do you observe concerning the perfections of God?

That they are intimately connected with each other; that all the truths of religion and morality depend on them; that they ought to inspire us

\* *Digne de nos hommages et de nos louanges!*

\* *Qu'appartient la justice,*

with veneration for the Supreme Being, whose glory and felicity they constitute; and that to obtain happiness ourselves, we must constantly aspire after that perfection which we behold in God.

What do we learn from the Holy Scripture on this subject?

We learn that God is *King of kings*; that *heaven* is his *throne*, and the *earth* is his *footstool*; that *his greatness is unsearchable*; that *his is the kingdom, and the power, and the glory, for ever*; that we must imitate him *to be changed into his image*, and to become by our virtues *partakers of the divine nature*. Isa. lxvi. 1, &c.

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## SECTION VII.

### *On Providence.*

WHAT is providence?

*Providence* is the care which God takes to preserve and govern the world; so that nothing takes place without his will or permission.

Whence do we draw the proofs of a providence?

First, from the perfections of God; secondly, from the constant harmony which reigns in the world; thirdly, from the Holy Scripture.



How do the perfections of God prove his providence?

The goodness of God prevents him from abandoning creatures that cannot subsist of themselves : his omniscience makes him acquainted with their various wants ; and his wisdom and power enable him to provide for those wants.

In what do we chiefly observe the harmony which affords the second proof of the care taken by God of the world ?

We observe it particularly in the regular motions of the stars ; in the succession of day and night ; in the revolution of the seasons, and in the preservation of plants, of animals and of men.

How is providence shewn by this harmony ?

This harmony is so beautiful, so general, so invariably maintained, that it cannot be the work of creatures, and is attributable only to the *Supreme Intelligence* by whom it was first established. *Who hath given him a charge over the earth ? or who hath disposed the whole world ? \* If he set his heart upon man, if he gather unto himself his spirit and his breath, all flesh shall perish together, and man shall turn again unto dust.* Job. xxxiv. 13, 14, 15.

What is your opinion of those irregularities which appear to disturb the harmony of the world ?

They are the inevitable consequence of those

\* *S'il privoit les hommes de sa bienveillance.*



general and necessary laws maintained by God for the greatest possible good of the universe; and in proportion to the increase of our knowledge will be our perception of the utility of many things, which from ignorance we had regarded as useless or hurtful. *My thoughts are not your thoughts, neither are your ways my ways, saith the LORD.* Isa. lv. 8.

Does not the Holy Scripture positively assert the doctrine of a providence?

Yes: *The LORD killeth and maketh alive: the LORD maketh poor and maketh rich: he bringeth low and lifteth up. He left not himself without witness, in that he did good, &c. My Father \*worketh hitherto,* said Jesus Christ. *He watereth the hills from his chambers,* cried David: *the earth is satisfied with the fruit of thy works. These wait all upon thee, that thou mayest give them their meat in due season. That thou givest them they gather: thou openest thine hand, they are filled with good.* 1 Sam. ii. 6, 7. Acts xiv. 17. John v. 17. Ps. civ. 13, 27, 28.

Does not the Holy Scripture add to these assertions a great number of facts which prove that God governs the world?

Yes; such are the flood, the destruction of Sodom, the elevation of Joseph in Egypt, the passage of the Red Sea, the preservation of the Jewish

\* *Agit continuellement.*

People, the sending of the Saviour, and all the miracles and prophecies.

How do these events prove the existence of a providence?

They were of such a nature, and accompanied with such remarkable circumstances, that they could not have come to pass without a particular intervention of the Divinity.

What do all these events teach us respecting the ways of providence?

They teach us that it is God alone who provides for the various wants of his creatures, that he has frequently employed miraculous means for their supply, that he not only regulates the destiny of all nations, but watches over that of every individual, and that it is to the good especially that his benevolence and love are shewn.

If God take care of the world, why are we liable to so many ills?

As the present life is but the time of trial, some of our ills are a necessary consequence of our weak and corruptible nature: others result from the inevitable intermixture of good and bad men: the greater number of evils arise from our passions and our vices; and if there be good men who are unhappy, we are assured that, sooner or later, God will make all things work together for their greater good. Rom. viii. 28.

Again,—if God take care of the world, why does he sometimes let the wicked prosper?

Their happiness is but in semblance, since the good things of this world are not sufficient to render us happy, and there is no true felicity without peace of conscience: sometimes God pardons the guilty for the sake of the good; most frequently he sustains the wicked in order to give them time for repentance; and if they do not reform, they will not escape the sufferings reserved for them in the life to come.

Does God govern all creatures in the same manner?

No: God governs irrational creatures by his omnipotence, which appoints their state; but he governs rational creatures by those laws which he gives them, to regulate their thoughts, their words and their actions.

Is God the author of what is good in our conduct?

Yes; for he produces in us good dispositions; he gives us strength and means to perform our duties; in all his laws he enjoins virtue, and encourages us in the practice of it, by giving us the most glorious promises.

Can we say likewise that God is the author of the evil which men do?

No: God leaves them to act freely; but he for-

bids evil, and ceases not to admonish by the voice of conscience, by dreadful threatenings, and even by temporal afflictions, the effects of sin. *Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man.* James i. 13.

How far do the cares of providence extend?

They extend to all things without exception, even those which appear to our eyes the most trifling or indifferent: this is what Jesus Christ inculcates in saying, *Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows.* Matt. x. 29, 30, 31.

With what sentiments should the doctrine of providence inspire us?

With gratitude towards God for the blessings we enjoy, with perfect reliance on him in every situation of life, and with the most ardent desire to perform his will, since we are continually under his eye. *Bless the LORD*, says the Scripture, *and forget not all his benefits. Rest in the LORD, and wait patiently for him. The eyes of the LORD are upon the righteous, and his ears are open unto their cry.* Ps. ciii. 2. xxxvii. 7. xxxiv. 15.

## SECTION VIII.

*On Faith in Jesus Christ ; on his Titles and his Offices.*

WHAT is the subject of the second part of the creed ?

Its subject is faith in Jesus Christ.

What is faith in Jesus Christ ?

It is a belief that he is the Son of God, the promised Messiah, and our only Saviour ; and a reception of his religion as divine.

Is it necessary to believe in Jesus Christ ?

Yes ; because it is he alone who has taught us to know and to serve God aright ; and it is by him alone that we can be saved. He has himself said, *No man cometh unto the Father, but by me. He that believeth on the Son, hath everlasting life. Neither is there salvation in any other.* John xiv. 6. iii. 36. Acts iv. 12.

What are the titles given to Jesus Christ in the creed ?

Jesus Christ is there called *the only Son of God* and *our Lord*.

Why is Jesus Christ called *the only Son of God* ?

On account of his miraculous birth, of the ex-



cellence of his nature, and of his intimate union with God.

What was there in his birth that was miraculous?

The Holy Scripture informs us, that God, by his omnipotence, formed the body of Jesus Christ in the womb of Mary; which is also expressed in the creed in that sentence, *who was conceived by the Holy Ghost, born of the Virgin Mary.*

Had this miraculous birth been foretold?

Yes; Isaiah had said, *A virgin shall conceive and bear a son, and shall call his name Immanuel*; that is to say, God with us. *The angel said unto Mary, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.* Isa. vii. 14. Luke i. 35.

What does the Holy Scripture tell us of the excellence of Jesus Christ's nature?

It tells us that he is *the firstborn of every creature*; that all things were created by him and for him; that he upholds all things by the word of his power; that he is *the image of the invisible God, the brightness of his glory, and the express image of his person*; that in him dwelleth all the fulness of the godhead bodily. Col. i. 15, 16. Heb. i. 3. Col. ii. 9.

What does Jesus Christ say respecting his intimate union with God?

*He that hath seen me hath seen the Father. I and*



*my Father are one. The Father is in me, and I in him. Again, he said to his disciples, ye shall know that I am in my Father, and ye in me, and I in you. John xiv. 9. x. 30, 38. xiv. 20.*

If Jesus be the Son of God, why does the Holy Scripture call him the *Son of Man*?

Because he inhabited a human body, subject like our own, to infirmities, to suffering and to death. *He made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. He was in all points tempted like as we are, yet without sin. Phil. ii. 7. Heb. iv. 15.*

Why do we call Jesus Christ our *Lord*?

Because God hath put all things under his feet, and gave him to be the head over all things to the church. That at the name of Jesus, says St. Paul, every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. To us there is but one Lord, Jesus Christ. Eph. i. 22. Phil. ii. 10, 11. 1 Cor. viii. 6.

What is the meaning of the name of *Jesus*, which was given to our Lord?

It means *Saviour*. It was the will of God that our Lord should be thus called because he was to save his people from their sins. Neither is there salvation in any other: for there is none other name un-

*der heaven given among men, whereby we must be saved.* Matt. i. 21. Acts iv. 12.

How has Jesus saved us from our sins?

First, by proclaiming and confirming to us by his death, the pardon of our sins on condition of repentance; secondly, by offering us in his doctrine and his example, and in the aids of the Holy Spirit, the means of becoming sanctified and of meriting salvation.

What is signified by the name *Christ*, which was given to our Lord?

It signifies *Anointed*, as also does the word *Messiah*; it is from the name Christ that the disciples are called *Christians*.

Why was Jesus called the *Anointed* or *Christ*?

Because among the Jews, those who were to be kings, priests or prophets, were anointed with a sacred oil; and Jesus was called to fill these three offices.

Did Jesus Christ receive that unction?

No; but he received what was signified by that unction, namely, the gifts and graces of the Spirit of God. St. Peter declares that *God anointed Jesus of Nazareth with the Holy Ghost and with power.* Acts x. 38.

In what manner was Jesus Christ King, Priest and Prophet?

Jesus Christ was a *King*, because he gave us

laws; a *Priest*, because he offered himself up in sacrifice for us; a *Prophet*, because he taught us the will of God, uttered many prophecies and performed many miracles.

What reflection arises from all that we have said concerning the person of Jesus Christ?

That his character ought to inspire us with respect, submission, confidence and love. *He that honoureth not the Son honoureth not the Father which hath sent him*, says St. John. *Lord, to whom shall we go?* said St. Peter; *we believe and are sure that thou art that Christ, the Son of the Living God.* John v. 23. vi. 68, 69.

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## SECTION IX.

### *On the sufferings and the Death of Jesus Christ.*

WHAT are the sufferings of Jesus Christ spoken of in the creed?

Those which Jesus Christ endured when he was taken, condemned and put to death by the Jews.

Why is it said in the creed that he *suffered under Pontius Pilate*?

Because Jesus Christ was delivered up to death by Pontius Pilate, who governed Judea in the name of Tiberius, the Roman Emperor. This circum-

stance fixes the epoch of our Saviour's death, the epoch at which the Jews were to have lost the sovereign power, according to the prophecy of Jacob. Gen. xlix. 10.

What do you remark concerning the punishment of the cross, which Jesus Christ suffered?

That punishment was extremely cruel; it was regarded as the most infamous, and reserved for the greatest malefactors; thus was accomplished what Isaiah had said, that the Messiah should be *despised, a man of sorrows, and numbered with the transgressors*. Isa. liii. 3, 12.

Did Jesus Christ deserve that death?

No: the whole history of his life and the particulars of his condemnation, prove that there was no fault in him, but that his death was in consequence of the hatred of the rulers of the Jewish nation, and the cowardly compliance of Pilate, who, in delivering up Jesus, himself declared him *innocent and just*. Matt. xxvii. 24.

Did Jesus Christ suffer that death voluntarily?

Yes; for he had often foretold it to his apostles, and it was in his power to avoid it either by flight or by recantation. *Therefore doth my Father love me, said he, because I lay down my life. No man taketh it from me, but I lay it down of myself*. John x. 17, 18.

Why did Jesus Christ devote himself to death?

To confirm his doctrine, to give an example of the sublimest virtues, and to expiate our sins.

In what manner does the death of Jesus Christ confirm his doctrine?

It confirms his doctrine by demonstrating that he had no human interest in view, and that he spoke with sincerity when he called himself the *Son of God*. He is also named the *faithful and true witness*.

What virtues did Jesus Christ exemplify in his sufferings and death?

Perfect resignation, entire confidence in God, invariable gentleness and patience, and generous charity towards all his enemies. *Christ suffered for us, leaving us an example, that ye should follow his steps.* 1 Pet. ii. 21.

What does the gospel teach us concerning the expiation of our sins by the death of Jesus Christ?

The gospel teaches us that the death of Jesus abolished all those sacrifices by which men formerly sought to appease the Divinity; and that it is to be regarded, at all times, as the only sacrifice capable of obtaining from God the pardon of our sins.

Repeat some declarations of scripture concerning the death of Jesus regarded as a sacrifice.

We read in Isaiah that the Messiah should be *wounded for our transgressions*; that *his soul* should

be made *an offering for sin*. Jesus Christ himself has said, *my blood is shed for the remission of sins*; and St. John declares that Christ is *the propitiation for our sins: and not for ours only, but also for the sins of the whole world*. Isa. liii. 5, 10. Matt. xxvi. 28. 1 John ii. 2.

What benefit do sinners derive from the death of Jesus Christ regarded as a sacrifice?

Every sinner who repents, and who believes in Jesus Christ, is fully assured by his death of pardon for his sins and peace with God. There is *therefore now no condemnation to them which are in Christ Jesus. He became the author of eternal salvation unto all them that obey him*. Rom. viii. 1. Heb. v. 9.

What ought to be the sentiments inspired by the sacrifice of Jesus Christ?

That sacrifice should inspire us with the most profound gratitude to God, with entire devotedness to our divine Saviour, and at the same time with a powerful dread of sin; since *God, having raised up his son Jesus, sent him to bless us, in turning every one of us from his iniquities*. Acts iii. 26.

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## SECTION X.

### *On the Burial and the Resurrection of Jesus Christ.*

WHY is it mentioned in the creed, that *Jesus Christ was buried*?

Because his burial and all the circumstances attending it, serve to verify the death, and consequently the resurrection, of our Lord.

What is meant by that expression in the creed, *he descended into hell*?

That expression does not mean that Jesus Christ went into the place of torment, but that he was actually reduced to the state of the dead.

How long did Jesus Christ remain in the grave?

He remained there from the evening of Friday till the morning of Sunday; according to his own prediction,—*The Son of Man shall be delivered unto the Gentiles; they shall put him to death, and the third day he shall rise again.* Luke xviii. 31, 32, 33.

Why did Jesus Christ remain so long in the grave?

That there might be no doubt of his being really dead.

How do we know that Jesus Christ rose again?

We know it from the testimony of the apostles. *He was seen of Cephas, then of the twelve,* says St.

Paul: *after that, he was seen of above five hundred brethren at once.—Him ye have crucified and slain,* said St. Peter to the Jews, *this Jesus hath God raised up, whereof we are all witnesses.* 1 Cor. xv. 5, 6. Acts ii. 23, 32.

Can we give full credence to the testimony of the apostles?

Yes: for they had all the means of satisfying themselves of the resurrection of Jesus, and they cannot be suspected of wishing to deceive mankind.

What means did the apostles possess of assuring themselves of the resurrection of Jesus Christ?

The apostles, having lived three years and a half with Jesus Christ, were too well acquainted with his person, to be deceived; they saw him repeatedly after his resurrection, were close to him, and had sufficient time for observation; they had frequent conversations with him; and the example of Thomas, who wished, like the rest, to touch his feet, his hands and his pierced side, shews that the apostles did not believe lightly and without examination.

By what other consideration are we convinced that the apostles could not be mistaken?

The resurrection of Jesus Christ was an event easy to be proved, and if one of the apostles had

fallen into an error, all the rest could not be mistaken at the same time, and on the same fact.

Was it not the intention of the apostles to deceive?

No: their probity was acknowledged even by their enemies: far from receiving any advantage from publishing the resurrection of Jesus Christ, they exposed themselves by it to the most violent persecution; and at last they confirmed the truth of their testimony at the expense of their blood.

What is a further proof that the apostles did not wish to deceive?

Their publishing the resurrection of Jesus Christ in the very place where he had just been crucified, a short time after his death, and in presence of the persons most interested in confuting them; their announcing every circumstance of that event, and, without fear of contradiction, appealing to a great number of living eye-witnesses.

What answer do you make to the assertion of the Jews, that the apostles stole away the body of their Master whilst the guards were sleeping?

It is impossible to believe that the guards slept, since the magistrates, instead of punishing, did not ever bring them to trial for the offence: and supposing them to have been asleep and not to have awaked at the noise made in taking away the body,

it is evident that they could not see and be able to relate what passed during their sleep.

What confirmations are there of the testimony of the apostles to the resurrection of Jesus Christ?

Those events which followed; as, the ascension of the Saviour, the sending of the Holy Spirit, the destruction of Jerusalem, the formation of the church; events so connected with each other and with the resurrection of Jesus Christ, that they mutually suppose and confirm each other's existence.

Of what are we convinced by the resurrection of Jesus Christ?

We are convinced by it that he is the Son of God, that his death is accepted as a sacrifice for our sins, and that we shall one day rise again according to the promise he has given us: and these considerations should induce us to live holily, that we may be worthy to participate in the glory of our Master.

What does the Holy Scripture say of the effects resulting from the resurrection of Jesus Christ?

That Christ was *declared* to be *the Son of God with power by the resurrection*: that *if Christ be not raised, your faith is vain; ye are yet in your sins: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.* Rom. i. 4. 1 Cor. xv. 17. Rom. vi. 4.

## SECTION XI.

### *On the Ascension of Jesus Christ.*

WHY did Jesus Christ remain on earth forty days before he went up to heaven?

That he might convince the apostles of his resurrection, and give them those instructions of which they were still in want to enable them to preach the gospel.

How do we know that Jesus Christ is gone up into heaven?

We know it from the testimony of the apostles who could not have been deceived with respect to either the fact itself, or the circumstances attending it; and who are as credible witnesses of this fact as of all the other events which they attest.

Do not the events which succeeded to the ascension themselves prove the fact?

Yes: for if Jesus Christ had not gone up into heaven, the promise he gave of sending down the Holy Spirit on the apostles could not have been fulfilled, and the Christian religion would not have gained ground.

Had Jesus Christ predicted his ascension?

Yes: he had told his disciples that they should *see the Son of Man ascend up where he was before;*

and that he should *hereafter sit on the right hand of the power of God*. John vi. 62. Luke xxii. 69.

What is the meaning of that expression in the creed, *he sitteth on the right hand of God*?

That expression in the creed is borrowed from a custom of the Eastern kings, who used to place at their right hand persons whom they wished to honour; and it signifies that in going into heaven, Jesus Christ has obtained the highest degree of glory and power.

Why was Jesus Christ taken up into heaven?

That he might receive the reward of his labours, his virtues and his perfect obedience; and enjoy the glory appointed for him. *He humbled himself*, says St. Paul, *and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him*. Phil. ii. 8, 9.

For what other purpose is Jesus Christ gone up into heaven?

For the purpose of interceding for us with our Heavenly Father, and thus finishing the work of our redemption. *Christ is entered into heaven itself, now to appear in the presence of God for us*. Heb. ix. 24.

How does Jesus Christ speak of his ascension?

As a subject of great joy, since it opens the heavens to our Saviour, and he is gone, according to his promise, to his *Father's house, to prepare a place*



for his faithful disciples. *If ye loved me, said he, ye would rejoice, because I said, I go unto the Father.* John xiv. 2, 28.

What effect has the ascension of Jesus Christ on our minds?

It leads us to trust in his intercession, to detach our affections from earth and raise our thoughts and desires to heaven. *Seek those things which are above where Christ sitteth on the right hand of God.* Col. iii. 1.

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## SECTION XII.

### *On Faith in the Holy Spirit.*

WHAT is believing in the Holy Spirit?

It is believing that God has poured out his Spirit on the apostles, in consequence of which the doctrine left by them in writing, in the New Testament, is really the doctrine which comes from God.

Is it necessary to believe in the Holy Spirit?

Yes; for if we did not believe that the apostles had received the Spirit of God, we should not regard their doctrine as divine, nor consider it as obligatory on us: Jesus Christ has therefore enjoined us to be baptized *in the name of the Holy Ghost*;

and this article of belief has been put in the creed,  
*I believe in the Holy Ghost.*

Are not the gifts or graces of the Holy Spirit of two kinds?

Yes: the extraordinary or miraculous gifts received by the prophets and apostles, and the ordinary gifts which are promised to all mankind.

Which were the extraordinary gifts received by the apostles?

They received a perfect knowledge of the doctrine of their Master, the gift of speaking in several tongues, that of prophesying and that of working miracles.

For what purpose were these gifts communicated to the apostles?

In order that the apostles might proclaim the gospel to all nations, and demonstrate that their doctrine came from God. *My preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God.* 1 Cor. ii. 4, 5.

What proof is there that the apostles received miraculous gifts?

It is proved by the zeal and constancy they displayed, from the day of Pentecost, in the whole course of their ministry; and more especially, by the striking success with which their preaching

was accompanied; for they could never have enjoyed success without the extraordinary aid of the Spirit of God.

Did not Jesus Christ promise miraculous gifts to his apostles?

Yes: he said to them, *I will pray the Father, and he shall give you the Holy Ghost; he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you; and he will shew you things to come.* John xiv. 16, 26. xvi. 13.

Does it appear that the apostles only received miraculous gifts?

No: it appears in the Book of the Acts of the Apostles, that when they received the gifts of the Holy Spirit, they received also the power of communicating them to their disciples.

Why have those miraculous gifts ceased in the church?

Because God does not employ supernatural when ordinary means will suffice; and miraculous gifts became needless as soon as the church was established and Christianity was confirmed.

What are the gifts or graces which we may still expect from the Holy Spirit?

Those graces which are calculated to produce in our minds faith, holiness and consolation. *The fruit of the Spirit is love, joy, peace, long-suffering, gen-*

*tleness, goodness, faith, meekness, temperance. Gal. v. 22, 23.*

How does God produce these blessed effects in our minds?

By the voice of conscience; by the reading and preaching of his Word; by the events which we experience or witness, and by various helps which he grants in answer to our prayers.

Does the Scripture promise us these gifts of the Holy Spirit?

Yes: Jesus Christ assures us that God gives *the Holy Spirit to them that ask him. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upraideth not; and it shall be given him. Luke xi. 13. James i. 5.*

What ought we to do to render ourselves worthy of these graces of the Holy Spirit?

We ought to pray for them with earnestness and with faith, and employ them to good purpose when God grants them, that he may dwell in us as in his temple; according to the expression of St. Paul. 1 Cor. vi. 19.

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## SECTION XIII.

*On the Remission of Sins.*

WHAT is believing in the remission of sins?

It is believing that God pardons the sins of men, not only in refraining from punishing them as they deserve, but in restoring to them his grace and love: this is the signification of those words of the creed, *I believe in the forgiveness of sins*; and this is what is called by St. Paul our *justification*. Rom. v. 1.

Is pardon promised to all sinners?

No: it is promised to those only who believe in Jesus Christ, who repent of their iniquities, and who forsake them to live a more holy life. *Repent*, said St. Peter, *and be baptized every one of you in the name of Jesus Christ for the remission of sins*. Acts ii. 38.

Is not this promise of God's forgiveness a great blessing?

Yes: this promise alone can calm the anguish of a troubled conscience; and on the pardon of God depend all the blessings offered in the gospel. *Being justified by faith, we have peace with God through our Lord Jesus Christ; and rejoice in hope of the glory of God*. Rom. v. 1, 2.

Is it not in the gospel that we find the promise of pardon?

It is: from what we are taught by reason and by the Old Testament, of the divine mercy, we might entertain some hope of pardon; but it is in the gospel alone that we find an absolute promise of the remission of sins.

What does the Holy Scripture say concerning the remission of sins?

The prophet Isaiah called the time of pardon *an acceptable time, a day of salvation*. After those days, saith the LORD, they shall all know me; for I will forgive their iniquity, and I will remember their sin no more. The law, says St. John, was given by Moses, but grace and truth came by Jesus Christ. Isa. xlix. 8. Jer. xxxi. 33, 34. Heb. x. 17. John i. 17.

What name is given to the gospel, to point out the mercy which God displays in it towards sinners?

The name given to it is *the Covenant of Grace*, or the *New Covenant*, in opposition to the *Old Covenant*, which God had made with the Jews by the ministry of Moses.

Is not the New more excellent than the Old Covenant?

Yes: the Old Covenant was made by God with the Jews only; it commanded sacrifices, and it appeared to limit his blessings to the present life: but God has made the New Covenant with all



mankind; requiring in it nothing but our conversion, and promising us heavenly and eternal blessings.

What is the title given in the Sacred Writings to Jesus, by whose ministry God established the New Covenant?

The title given to Jesus in the Sacred Writings is *the Mediator of the New Testament*. There is *one Mediator between God and men, the man Christ Jesus*. Heb. ix. 15. 1 Tim. ii. 5.

Can the power of forgiving sins belong to any other than God?

No: God alone can condemn or absolve, because he alone can know the sincerity of our repentance. *There is one lawgiver, who is able to save and to destroy. I, even I, saith the Lord, am he that blot-teth out thy transgressions*. James iv. 12. Isa. xliii. 25.

What then is your opinion of the Romish church, which grants absolution to sinners by the ministry of the priests?

It claims a power which belongs only to God; and the absolution which it grants may lull the sinner into dangerous security. The pastors of the Christian church ought to confine themselves to promising the pardon of sins on condition of faith and repentance.

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## SECTION XIV.

*On the Life to Come, the Immortality of the Soul,  
and the Resurrection of the Body.*

WHAT is the meaning of those words in the creed, *I believe in the resurrection of the body, and the life everlasting?*

Their meaning is, that we believe God will one day re-unite our souls to new bodies, and will confer on us a new life which shall have no end.

Whence do we derive the principal evidences of a life to come?

Those evidences are derived from the nature and the faculties of the soul, from the present state of society, and from the scripture promises?

What do you perceive in the nature of the soul which shews that it does not die with the body?

As the soul is entirely different from the body, and is not, like it, composed of parts which are divided and dispersed by death, the dissolution of the body does not of itself involve the destruction of the soul.

How do the faculties of the soul demonstrate its immortality?

The soul is endowed with such noble faculties, that we cannot believe that God wills its annihila-

tion; and, at the same time, as these faculties remain imperfect here below, it is natural to think that God reserves for us another life in which they may acquire all the perfection of which they are susceptible.

How does the present state of society prove that there is a life to come?

God having created mankind for happiness, and this short life being sometimes found, even by good men, to abound in misery, we must necessarily expect a better life, in which God will fully display his justice and goodness.

What does the Old Testament teach concerning a life to come?

The Old Testament teaches that the virtuous Enoch and the prophet Elijah were taken up into heaven; that the body shall return to the dust whence it was taken, *and the spirit shall return unto God who gave it.* St. Paul likewise declares that the faithful who lived under the Old Covenant *looked for a city which hath foundations, whose builder and maker is God.* Eccles. xii. 7. Heb. xi. 10.

Does not the New Testament in the most solemn manner confirm these hopes of a life to come?

Yes: Jesus Christ declares that they who *kill the body, are not able to kill the soul*; and his discourses, his works, and his doctrine prove that there

is another life. *Christ hath brought life and immortality to light through the gospel. We, according to his promise, look for new heavens and a new earth. We know that if our earthly house of this tabernacle were dissolved, we have a building of God, eternal in the heavens.* Matt. x. 28. 2 Tim. i. 10. 2 Pet. iii. 13. 1 Cor. v. 1.

Can the soul be clothed with a body in the life to come?

Yes: since God formed our body of the dust of the ground, he can without difficulty form a new body; and mention is made in scripture of several dead persons who were raised to life; for instance, the son of the Shunamite, the son of the widow of Nain, Jairus's daughter, Lazarus, and our Lord Jesus Christ.

How is the certainty of the resurrection of the body shewn?

By the absolute promises contained in the gospel, and more especially by the resurrection of our Lord.

Repeat some declarations of the gospel respecting the certainty of our resurrection.

*The hour is coming, says Jesus Christ, in the which all that are in the graves shall hear my voice, and shall come forth; they that have done good, unto the resurrection of life. There shall be a resurrec-*

*tion of the dead, says St. Paul, both of the just and unjust. John v. 28, 29. Acts xxiv. 15.*

In what manner does the resurrection of Jesus assure us of our own?

The resurrection of Jesus, by proving him to be the Son of God, makes certain the accomplishment of the promises he gave of our resurrection. *For if we believe, says St. Paul, that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 1 Thes. iv. 14.*

What does the scripture teach respecting the state of bodies when raised again?

That they will be no longer subject to want, to sickness and to death. St. Paul declares, the body *is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. 1 Cor. xv. 42—44.*

What will become of those who are living at the time of the resurrection?

A change will take place in their bodies, which will produce the same effect as the resurrection. *We shall not all sleep, says St. Paul, but we shall all be changed, in a moment, in the twinkling of an eye; and the dead shall be raised incorruptible, and we shall be changed. 1 Cor. xv. 51, 52.*

What is the state of the soul before the resurrection?

The souls of good men are immediately after death in a state of happiness, and those of the wicked in a state of misery; we learn this from several declarations of scripture, particularly from the parable of the wicked rich man and Lazarus. Luke xvi. 25.

What is the opinion of the Romish Church respecting the state of the soul after death?

The Romish church imagines that those souls which are to go into heaven, first go into a place called *Purgatory*, there to suffer the punishment due to their sins and to be purified.

What observations have you to make on the doctrine of Purgatory?

It was unknown during the first ages of the church: it is in opposition to the promises of the pardon of sin, to the efficacy of the Saviour's death, to that declaration of the scripture, *Blessed are the dead which die in the Lord from henceforth*; and to that promise of Jesus to the converted thief, *To-day shalt thou be with me in paradise*. Rev. xiv. 13. Luke xxiii. 43.

What effect ought the certainty of a life to come to produce in our minds?

That certainty ought to support us under afflictions, deliver us from the fear of death, and induce



us to live virtuously that we may deserve eternal happiness. St. Paul forbids us to *sorrow, even as others which have no hope*; and he exercised himself to have always a conscience void of offence toward God, and toward men. 1 Thes. iv. 13. Acts xxiv. 16.

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## SECTION XV.

### *On the Last Judgment.*

WHAT will follow the resurrection?

The general judgment, which will take place at the end of the world: it is spoken of in that part of the creed which says, that Jesus Christ *shall come from heaven to judge the quick and the dead*.

Whence are derived the principal evidences of a judgment after this life?

The principal evidences of the last judgment are derived from the sentiments of conscience, the justice of God, and the Holy Scripture.

How do the sentiments of conscience prove that there will be a judgment after this life?

Those sentiments which, according to our conduct, inspire hope or fear, and which are felt most powerfully at the approach of death, assuredly proclaim that God will judge us, and that he has

prepared rewards and punishments for us in another life.

How does the justice of God prove the last judgment?

Since, in this world, virtue is not always rewarded nor vice punished; since the same calamities fall upon the good and the wicked; God, who is supremely just, must have appointed a time in which he will render unto every one according to his works.

Does not the Holy Scripture expressly establish the truth of a general judgment?

Yes: Solomon declares, that *God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil*; and St. Paul says, *he hath appointed a day, in the which he will judge the world in righteousness. We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.* Eccles. xii. 14. Acts xvii. 31. 2 Cor. v. 10.

Has not the truth of the last judgment been generally acknowledged?

It has: all nations in acknowledging the existence of God, have likewise believed in another life, in punishments for the wicked, and rewards for the good.

Why has God appointed Jesus Christ the judge of mankind?

This appointment is a reward of the self-abasement of our Saviour, a consequence of the power with which he is invested in heaven, and a motive calculated to inspire us with greater veneration for his character, and submission to his laws. *The Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father.* John v. 22, 23.

How does Jesus Christ represent the solemnity of the general judgment?

Jesus Christ declares, that he *shall come in his glory, and all the holy angels with him; then shall he sit upon the throne of his glory: and before him shall be gathered all nations.* Matt. xxv. 31, 32.

For what shall men be judged?

For their actions, their words and their thoughts; not only for the evil they shall have done, but also for the good they shall have neglected to perform. *By thy words, said Jesus Christ, thou shalt be justified, and by thy words thou shalt be condemned.* God, says St. Paul, *shall judge the secrets of men, and bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.* Matt. xii. 37. Rom. ii. 16. 1 Cor. iv. 5.

By what law shall we be judged?

Every one shall be judged according to the light

of his conscience, and according to those divine laws with which he has been made acquainted; therefore, Christians will be judged according to the laws of Christianity.

How shall men be judged?

With perfect justice, without any distinction of persons. *The Lord*, says David, *with righteousness shall judge the world, and the people with equity.* St. Paul affirms that *there is no respect of persons with God.* Ps. xcvi. 9. Rom. ii. 11.

What will be the consequence of the general judgment?

Our Lord has declared that he will place the good *on his right hand*, and the wicked *on the left*; that *these shall go away into everlasting punishment: but the righteous into life eternal.* Tribulation and anguish, says St. Paul, *upon every soul of man that doeth evil, but glory, honour and peace, to every man that worketh good.* Matt. xxv. 33, 46. Rom. ii. 9, 10.

Will there not be different degrees of punishment and reward?

Yes: reason informs us that it is consistent with the justice of God to proportion punishments and rewards to different degrees of vice and virtue. *He which soweth sparingly*, says St. Paul, *shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.* 2 Cor. ix. 6.

Whom will God punish with most rigour?

Those who have possessed the greatest knowledge, assistance and favour, without having profited by them: of this number will be reckoned Christians who have rejected admonition and lived in their sins. *For to whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.* Luke xii. 48.

In what will the happiness of good men consist?

Good men will no longer be liable to sin; they will be exempted from all the evils of the present life; they will possess all the delights of virtue, will live in the society of saints, of angels, of the Saviour; and will be ever with God who will pour out his blessings upon them: in short, their felicity will be perfect, unalterable, eternal.

What do we find in the Holy Scriptures concerning the happiness of the righteous?

We find their happiness represented under the image of an *incorruptible crown,—an inheritance undefiled, and that fadeth not away.* It is said, *God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain. They are equal unto the angels. They shall see God face to face; and God will be all in all.* 1 Pet. i. 4. Rev. xxi. 4. Luke xx. 36. 1 Cor. xiii. 12. xv. 28.

What will constitute the misery of the wicked in the future life?

They will find themselves excluded from heaven, and deprived of the presence and love of their God; they will be tormented with remorse and abandoned to despair, because they have lost eternal happiness by their own misconduct. This is depicted in the Sacred Writings under the figure of the *worm that dieth not, and the fire that is not quenched*; of a *lake of fire and brimstone*; of *outer darkness*, where *there shall be weeping and gnashing of teeth*. Mark ix. 43. Matt. xxiii. 13.

To what should the expectation of the last judgment lead us?

To abstain from evil, to do good, to practise unceasing vigilance over our conduct; for we know not the hour of death and of judgment. *If ye call on the Father, who, without respect of persons, judgeth according to every man's work, pass the time of your sojourning here in fear*. 1 Pet. i. 17.

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## SECTION XVI.

*On the Church and on the Communion of Saints.*

WHAT is the *Holy Catholic Church*, spoken of in the creed?



The holy catholic church is the society of all those who believe in Jesus Christ.

Why is the church called *holy*?

Because it is consecrated to the service of God, and those who are the members of it ought to live holily. *Christ loved the church, and gave himself for it, that he might sanctify and cleanse it; that he might present it to himself a glorious church, holy and without blemish.* Eph. v. 25, 26, 27.

Why is the church called *catholic*?

Because it is not limited to one people, as was that of the Jews, but it comprehends Christians of all times and all places.

What is believing in the holy catholic church?

It is believing that, according to the promises of Jesus Christ, such a church exists on earth; and it is professing to be a member of that church.

Is it a great benefit to be a member of the church of Jesus Christ?

Yes; because God supplies us in that church with the knowledge and graces necessary for our sanctification, and for obtaining the remission of sins and eternal happiness.

What is the duty of members of the church?

It is their duty to observe the external acts of their religion, to live holily, and to submit to the order established in the church.

Ought not the members of the Christian church also to love each other, and to live in unity?

Yes; they ought to consider themselves as forming but one body in Christ Jesus, and *part to all* the temporal and spiritual blessings they enjoy. The first Christians have left us a distinguished example of this duty, which is recalled to our minds by that article of the creed, *I believe in the communion of saints*. Rom. xii. 4, 5. Acts ii. 44, 45.

Is there not a Head of the holy catholic church?

Yes; our Lord Jesus Christ, who has himself said, *One is your master, even Christ; and all ye are brethren*. God, says St. Paul, *hath put all things under his feet, and gave him to be the head over all things to the church, which is his body*. Matt. xxiii. 8. Eph. i. 22, 23.

Has Jesus Christ appointed a Vicar, or visible Head, in his room?

No: the Holy Scriptures mention none: St. Paul when naming every office instituted by Jesus Christ, does not speak of that of universal Vicar which the popes arrogate to themselves: and we know from history, that it is only since the seventh century that the bishops of Rome have assumed that title.

To whom did Jesus Christ entrust the care and government of his church?

He entrusted it first to the apostles, and afterwards to *Pastors*, whom he himself gave, for the

*perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Eph. iv. 11, 12.*

Does not the catholic church comprehend various particular churches?

Yes; but as they all acknowledge Jesus Christ as their head, they each form a part of the catholic church.

Can a particular church with reason denominate itself *catholic*?

No: it is only the Christian church in general which can take that title: it is, then, without just ground that the Romish church entitles itself *Catholic*, that is, *Universal*; since it is but a part of the Christian church which is spread abroad throughout the earth.

Are all the particular churches equally pure?

No: error and superstition are found in the faith and worship of some of them.

What is the only mark by which we can distinguish the purity of any particular church?

The conformity of its doctrine and its worship to that which is taught and prescribed in the scriptures. *If ye continue in my word, then are ye my disciples indeed. John viii. 31.*

When ought we to separate ourselves from a church?

We ought to separate ourselves from a church,

when it teaches or commands things which, it is evident, are contrary to the gospel,

Are the Protestants culpable in having separated themselves from the Romish church?

No: because that church teaches and practises things which debase the doctrine of Jesus Christ and the apostles; and because it admits none to membership but such as adopt its errors.

Is it not allowable to feign oneself a member of the Romish church, without receiving its doctrines?

No: that would be cowardice, and likewise the most blameable species of hypocrisy, because it might sanction dangerous errors.

Does not the Romish church pretend that it is infallible; that is to say, that it cannot be mistaken?

It does: but all men being liable to err, no church can lay claim to infallibility, unless it have received from God that glorious privilege: it cannot be proved to have been received by the church of Rome, and St. Paul, by giving advice to that church, acknowledged that it might fall into error.

Shew that the Romish church has really deviated from the truth.

By comparing its doctrine and worship with scripture, we clearly see that it has fallen into numerous errors: neither the popes nor the councils have possessed infallibility, since they have mutu-

ally condemned each other; and it was not till the sixteenth century that the Romish church made its infallibility an article of faith.

Can the church of Rome quote in its favour what St. Paul says of the *church*—that it is *the pillar and ground of the truth*?

No: the apostle was not speaking of any particular church, but of the Universal church, which in fact preserves a knowledge of the important truths of Christianity.

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## SECTION XVII.

*On the Sacraments in general, and on Baptism in particular.*

HAS not Jesus Christ appointed some particular ceremonies in his church?

Yes: Jesus Christ has appointed two ceremonies, intended to remind us of the graces which he has promised, and the conditions on which we may become partakers of them.

Which are those ceremonies of the Christian church?

*Baptism* and *the Lord's Supper*; which are called Sacraments, because we engage, by these ceremonies, to live according to the Christian religion.

Does not the Romish church admit a greater number of sacraments?

Yes; it reckons five more, namely, Confirmation, Penance, Extreme Unction, Holy Orders and Marriage.

Why do not we regard these as sacraments?

Because the apostles and primitive Christians did not regard them as such; they were not instituted by Jesus Christ; and they do not answer the end, and agree with the meaning of a sacrament.

When did Jesus Christ institute Baptism?

Jesus Christ instituted baptism before he went up into heaven, when he said to his apostles, *Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* Matt. xxviii. 19.

What does baptism denote?

Baptism denotes our entrance into the church: it is performed by pouring water on the head of the person baptized, and pronouncing these words, *I baptize thee in the name of the Father, of the Son, and of the Holy Ghost.*

What does the water, employed in baptism, represent?

The water of baptism represents the purification of the soul: as water serves to cleanse the body, so the Christian religion tends to purify the soul from sin.

What is the signification of that formulary of



baptism, *I baptize thee in the name of the Father, of the Son, and of the Holy Ghost?*

It signifies that the person baptized ought to believe these three fundamental truths of Christianity, —that there is a God; that Jesus Christ is his son; and that the Holy Spirit was poured out on the apostles,—therefore, the religion they preached was divine.

To what do we pledge ourselves by the sacrament of baptism?

We pledge ourselves by that sacrament to profess the Christian religion without wavering, to consider the writings of the apostles as our only rule of faith, and to conform our conduct to the precepts of the gospel. *The baptism which doth save us is the answer of a good conscience toward God.*

Why are young children baptized, since they are incapable of making any engagement?

That their fathers and godfathers may enter into an engagement to bring them up carefully in the Christian religion. Besides, it is natural and just to devote our children to God in the earliest period of their lives; and this pious custom has existed from the formation of the church, since the apostles baptized whole families. Acts xvi. 33. 1 Cor. i. 16.

Ought not children, when arrived at years of discretion, to ratify the vow made at their baptism?

Yes: they ought to inquire into the truths and the duties of Christianity, give to that inquiry all the time and attention that are requisite, and in the face of the church confirm those salutary engagements which their parents entered into for them.

Are children baptized in the church of Rome in the same manner as in our church?

No: the Roman church has added useless and superstitious customs to the institution of our Saviour, which destroy the simplicity, and conceal the principal end of the sacrament.

Do you think that children who die without baptism will not be saved?

No: the justice and goodness of God forbid us to believe that he will exclude from salvation those infants who have been prevented from receiving baptism either by sudden death, or by the neglect of their parents.

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## SECTION XVIII.

### *On the Sacrament of the Lord's Supper.*

WHAT is the sacrament of the Lord's Supper?

It is a sacred rite in which bread and wine are distributed to Christians, to represent the body and blood of the Saviour: it is called *Supper* because

it was instituted by Jesus Christ at the Supper of the Passover.

What other names do we give to this sacrament?

That of *Communion*, that is to say, a feast of union and charity, and that of *Eucharist*, which is to say, thanksgiving, because in receiving it we give thanks to God for the *great love he has shewn us through Jesus Christ*.

Repeat the account given of the institution of the Lord's Supper.

*I have received of the Lord, says St. Paul, that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 1 Cor. xi. 23, 24, 25.*

What was the object of Jesus Christ in the institution of the Supper?

His object was powerfully to recall the idea of his death, and to keep up in our minds the expectation of his return. *For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 1 Cor. xi. 26.*

Is it very interesting thus to recall the death of Jesus Christ?

It is: for his death is the token of our reconciliation with God; and the recollection of it makes us eager to fulfil the conditions on which eternal salvation depends.

What knowledge must we acquire before we are admitted to the Lord's Supper?

We must be instructed in the doctrines and duties of Christianity; otherwise, the Lord's Supper would be but an unmeaning and useless ceremony.

What sentiments ought we to cherish in order to partake of the Lord's Supper?

We ought to cherish real faith, lively gratitude to God and to Jesus Christ, unfeigned repentance, and sincere charity.

What is receiving the communion unworthily?

Receiving it without being impressed with suitable feelings, without the thoughtfulness, veneration and piety which it ought to inspire. *He that eateth and drinketh unworthily, eateth and drinketh damnation to himself*, says St. Paul. 1 Cor. xi. 29.

Do not those who voluntarily absent themselves from the Lord's Supper, omit one of the duties essential to Christianity?

Yes: they disobey that command of Jesus Christ, *this do in remembrance of me*; they shew themselves insensible to the divine mercy and to the

generous sacrifice of the Saviour; and they deprive themselves of all the advantages which attend the communion.

What are the advantages derived from partaking the communion worthily?

That act restores peace to our minds, by the assurance it inspires of our reconciliation to God; it draws more closely the ties of charity which unite us to our brethren; and, by re-animating our piety, it always renders us more worthy of the love and blessing of our heavenly Father.

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## SECTION XIX.

*On the Errors of the Romish Church respecting the Sacrament of the Lord's Supper.*

WHICH are the principal errors of the church of Rome?

Transubstantiation, the adoration of the Host, the withholding of the Cup, and the sacrifice of the Mass.

What does the Romish church understand by transubstantiation?

That the bread and wine of the Lord's Supper are, at the moment they are consecrated by the

priest, by a supernatural change, converted into the real body and blood of our Lord Jesus Christ.

Is not transubstantiation contradictory to our senses, to reason and to scripture?

It is: by our senses we feel, see and taste nothing but bread and wine; reason assures us that a body cannot be confined to a space smaller than its natural size, nor exist in a variety of places at the same time; lastly, the scripture calls that bread and wine, which we receive in the Lord's Supper, and informs us that Jesus Christ must dwell in *heaven, until the times of restitution of all things*. Acts iii. 21.

Did not Jesus Christ say, *this is my body, which is broken for you?*

Yes: but he meant simply, *this represents my body*, since his body had not then been crucified; as by the words, *this cup is the new testament in my blood*, he evidently meant that that cup represented the covenant. He here used figurative expressions, like those employed by the Jews, when they said at the Passover, *this is the bread of affliction which our fathers did eat in Egypt*.

What is administered to communicants instead of bread, in the Romish church?

A wafer made of fine flower, on which is stamped the image of Jesus Christ crucified; when conse-



crated by the priest it is called the *Host*, that is *victim*, and this host is worshiped.

What is your opinion of the worship of the host?

It is, in the Romish church, a consequence of the doctrine of transubstantiation, but we disavow the practice; the host, being but an image, ought not to be worshiped; the adoration of it would be an act of idolatry in us.

What observation do you make on the refusal of the Romish church to administer the cup to the Laity?

The withholding of the cup is contrary to the command of Jesus Christ, *drink ye all of it*; and St. Paul speaks of the cup as well as of the bread in those words addressed to all the faithful, *as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come.* Matt. xxvi. 27. 1 Cor. xi. 26.

What is understood in the church of Rome by the sacrifice of the Mass?

The church of Rome believes, that in the Lord's Supper a real sacrifice is made, in which Jesus Christ is offered up for the sins of the living and the dead.

Why do not we believe in the sacrifice of the mass?

Because the Holy Scriptures teach that the sacrifice offered by our Lord is one perfect offering.

*Nor yet that he should offer himself often, says St. Paul. We are sanctified through the offering of the body of Jesus Christ once for all. Heb. ix. 25. x. 10.*

What should be the effect of our consideration of these errors respecting the Lord's Supper, and all the other errors into which the church of Rome has fallen?

The consideration of these errors ought to lead us to bless God for having preserved us from them; to avail ourselves, with prudence and charity, of every opportunity of enlightening our brethren; and constantly to shew the purity of our faith by the purity of our morals.

*End of the Second Part.*

# C A T E C H I S M.

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## THIRD PART.

ON THE DUTIES OF THE CHRISTIAN RELIGION.

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### SECTION I.

#### *On Repentance.*

To be a Christian, is it sufficient to know and believe the truths of religion?

No: it is needful likewise to know and to practise the duties religion prescribes; to add to a pure faith, repentance and sanctification.

What is repentance?

It is a lively and profound grief for having fallen into any sin, and a firm resolution not to relapse into it.

Why ought we to repent of our sins?

Because sin becomes, sooner or later, a source of misery and remorse; because in sinning, we are guilty of ingratitude and rebellion against God, our

benefactor and governor; and lastly, because repentance is a condition prescribed to sinners by the covenant of grace, and indispensable to the attainment of remission of sins and eternal salvation.

What is said in the Holy Scripture to lead us to repentance?

*Thou after thy hardness and impenitent heart treasurést up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds. Repent ye, therefore, and be converted, that your sins may be blotted out. Rom. ii. 5, 6. Acts iii. 19.*

How can we know when we have sinned?

By strictly comparing our sentiments and conduct with the law of God, and reflecting on those circumstances which aggravate our sins.

Which are the principal circumstances that aggravate our sins?

The committing of them against the light of conscience; the committing of them voluntarily and with deliberation; frequent relapses into the same faults, and the giving of a bad example to our neighbour.

What should we do as soon as we are aware of having sinned?

We should confess our sins to God, implore his

mercy in the name of Jesus Christ, make reparation for our faults, and forsake them.

Why ought we to confess our sins to God?

Because the confession proves our humility, relieves our conscience, and is a necessary means of obtaining pardon. *If we confess our sins, he is faithful and just to forgive us our sins.* 1 John i. 9.

Ought we to confess our sins to God alone?

We ought likewise to confess them to the persons we have offended. It would even be expedient in many cases for a sinner to unburden his conscience to his pastor, in order to receive useful admonitions from him.

Why ought we to have recourse to the mercy of God *in the name of Jesus Christ*?

Because Jesus Christ alone can obtain pardon for us by his intercession. *If any man sin, we have an advocate with the Father, Jesus Christ the righteous.* 1 John ii. 1.

What is making reparation for our sins?

It is remedying, as much as possible, the injury we have done to others: thus a calumniator makes reparation for his sin, by contradicting the slander he had uttered of his neighbour; and the dishonest man by restoring the property he had acquired by injustice.

What is the most certain mark of true repentance?

Amendment or conversion; which consists in abandoning our vices, in performing the duties we had neglected, and in purifying our hearts. *Cease to do evil*, saith the Lord; *learn to do well*.

Is it sufficient to repent of some of our sins?

No: we must repent of all our sins, and renounce them without exception. *Be ye transformed by the renewing of your minds*. Rom. xii. 2.

What sins ought we most carefully to guard against?

We ought most carefully to guard against those sins to which we are the most inclined, and into which the circumstances we are placed in may most easily draw us.

Are not relapses into sin extremely dangerous?

Yes; for they cause us to lose the fruit of our repentance, and render us still more culpable in the sight of God. *It had been better for them*, says St. Peter, *not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them*. 2 Pet. ii. 21.

What must we do to avoid relapsing into sin?

We must be careful to ascertain the causes of our sins, that we may avoid opportunity, example and every thing that might again plunge us into vice.

At what period ought we to repent and strive to amend?

The moment we become sensible of our sins. I



*thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments.* Ps. cxix. 59, 60.

Why must we not defer repentance for our sins?

Because it becomes every day more difficult to make reparation for our sins, and to root out evil habits; because we cannot be too eager to seek reconciliation with God, who withdraws his grace when it has been long despised; and because death may suddenly overtake us. *To-day, says St. Paul, if ye will hear his voice, harden not your hearts.* Heb. iii. 7, 8.

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## SECTION II.

### *On Sanctification, or the Performance of Good Works.*

WHAT must we add to faith and repentance, in order to fulfil the conditions of our salvation?

We must add sanctification, or the performance of good works; that is to say, we must labour incessantly to improve our characters, by abstaining from all sin, and rigidly observing all the precepts of the gospel.

What do you understand by works?

Not only actions, but also words and thoughts:

we may enumerate three kinds of works, those that are good, those that are wicked, and those that are indifferent.

How do we distinguish a *good* work?

By finding that it is approved by conscience, conformable to the Holy Scriptures, and performed with a good intention.

Why is it needful that our works should be approved by conscience?

Because conscience was implanted in us to make known our duties, and lead us to the performance of them. *Whatsoever is not of faith is sin. Happy is he that condemneth not himself in that thing which he alloweth.* Rom. xiv. 23, 22.

Why is it needful to conform our works to the Holy Scriptures?

Because the Holy Scriptures are a light to illumine our conscience, a sure and invariable rule to direct our conduct. *Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word.* Ps. cxix. 9.

With what design must our works be performed?

They must be performed with the design of fulfilling our duty, of pleasing God, and of giving a good example to men; *that they may see our good works, and glorify our Father which is in heaven.* Matt. v. 16.

What benefits are procured by the performance of good works?

The performance of good works affords us pure delight, and an inward felicity which nothing can destroy; it conciliates the esteem and affection of our fellow-creatures; and it ensures the divine protection and eternal happiness.

What are we taught by the sacred writers concerning the necessity of good works?

The sacred writers teach, that revelation was given for the purpose of inciting us to good works, and that the performance of our duty is absolutely requisite to obtain salvation. *We are created in Christ Jesus unto good works. Who gave himself for us, that he might purify unto himself a peculiar people, zealous of good works. Without holiness no man shall see the Lord.* Eph. ii. 10. Tit. ii. 14. Heb. xii. 14.

Do our good works, of themselves, give us a claim to eternal life?

No; because they are imperfect; they cannot bear any proportion to eternal felicity; and in practising them we do but perform an indispensable duty. *When ye shall have done all those things which are commanded you, say, we have done that which was our duty to do.* Luke xvii. 10.

Why then does the gospel promise salvation to those who perform good works?

Because God, in his mercy, is willing to rest satisfied with our intentions and efforts, and to reward them with eternal life. *The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.* Rom. vi. 23.

What does the Romish church call *works of supererogation*?

Works asserted to have been performed by those whom it reckons among the saints; superfluous works, which in the opinion of that church they were not required to perform; and which, added to the merits of Jesus Christ, compose the *treasury of indulgences*.

What use is made of indulgences in the church of Rome?

They are dispensed by the popes and the bishops both for the faithful who are in this world, and for the souls that are supposed to be in purgatory, in order to obtain pardon for their sins, or a mitigation of their punishment.

What do you think of this doctrine of the Romish church respecting indulgences?

It tends to destroy the humility of the righteous; it prevents the sanctification of the wicked; and it contradicts the idea we ought to entertain of divine justice, as well as the declaration of scripture, that *every one of us shall give account of himself to God.* Rom. xiv. 12.

What is understood by wicked works ?

All those works which are contrary to the Holy Scriptures, condemned by conscience, or performed with an evil intention.

What rule should be laid down with regard to wicked works ?

That it is not allowable to perform them, under any pretext whatever. St. Paul condemns those who *do evil, even that good may come. Abstain,* says he, *from all appearance of evil.* Rom. iii. 8. 1 Thess. v. 22.

Which are those works which we consider indifferent ?

We consider those works indifferent which are in themselves neither good nor evil, but which may become either, according to the circumstances attending them, and the end proposed by their performance.

What is to be observed with respect to actions that are indifferent ?

We should avoid rendering them evil by excess, endeavour to render them good by making them tend to our sanctification, and abstain from them when they might become injurious to our neighbour or ourselves. *All things are lawful for me,* says St. Paul, *but all things are not expedient ; all things edify not. Whether ye eat, or drink, or what-*

*soever ye do, do all to the glory of God.* 1 Cor. x. 23, 31.

Are there not three kinds of duties which we are required to perform?

Yes: we are required to perform a duty towards God, a duty towards our neighbour, and a duty towards ourselves. They are frequently mentioned in scripture under the general names of *piety, justice and temperance.* *The grace of God that bringeth salvation hath appeared unto all men,* says St. Paul, *teaching us, that we should live soberly, righteously and godly, in this present world.* Tit. ii. 11.

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## SECTION III.

### *On the Decalogue.*

WHERE do we find the commandments which comprise our chief duties towards God and towards our neighbour?

We find them in the *Decalogue* and in the *Summary of the Law.* Exod. xx. Matt. xxii.

What is the introduction to the Decalogue?

*I am the LORD thy God; which have brought thee out of the land of Egypt, out of the house of bondage.*

What was the object of these words?



To dispose the Israelites to attend to the law, and to bring to their minds powerful motives to the observance of it.

How is the Decalogue divided ?

Into two tables ; the first containing four commandments, which relate to our duty towards God ; the second containing six commandments, which relate to our duty towards our neighbour.

Repeat the four commandments of the first table.

First commandment. *Thou shalt have no other gods before me.*

Second commandment. *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth : thou shalt not bow down thyself to them, nor serve them ; for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me ; and shewing mercy unto thousands of them that love me, and keep my commandments.*

Third commandment. \* *Thou shalt not take the name of the LORD thy God in vain ; for the LORD will not hold him guiltless that taketh his name in vain.*

Fourth commandment. *Remember the sabbath-day, to keep it holy. Six days shalt thou labour,*

\* *Tu ne te serviras point du nom de l'Eternel ton Dieu pour faire un faux serment, &c.*

*and do all thy work: but the seventh day is the sabbath of the LORD thy God; in it thou shalt not do any work, thou, aor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the LORD blessed the sabbath day, and hallowed it.*

Which are the six commandments of the second table?

Fifth commandment. *Honour thy father and thy mother; that thy days may be long upon the land which the LORD thy God giveth thee.*

Sixth commandment. *Thou shalt not kill.*

Seventh commandment. *Thou shalt not commit adultery.*

Eighth commandment. *Thou shalt not steal.*

Ninth commandment. *Thou shalt not bear false witness against thy neighbour.*

Tenth commandment. *Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.*

Ought Christians to observe the Decalogue?

Yes: because all that the Decalogue enjoins is just, reasonable, and conducive to our happiness;

and in explaining it Jesus Christ said, *think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil.* Matt. v. 17.

Which is the *Summary* given by Jesus Christ which we add to the Decalogue?

*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.*

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## OF OUR DUTIES TOWARDS GOD.

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### SECTION IV.

*On the Worship of the true God, enjoined in the two first Commandments.*

WHY does God, in the first commandment, forbid the worship of any other beings besides himself?

Because he alone is God, and he alone has a right to be worshiped: it would be an insult to the Cre-

ator to render that homage to creatures which is due to him only. We see in the example of the heathens, to what a degree men may be debased and corrupted by idolatry.

Why does God end the commandment with the words *before me*?

That he might the more effectually deter us from idolatry by the reflection, that we cannot commit that sin without his witnessing it, and without bringing upon us his indignation and chastisement.

Is not all worship paid to creatures condemned by the first commandment?

Yes: and such is the worship of angels and saints in the church of Rome. *Let no man beguile you in a voluntary humility and worshiping of angels. Thou shalt worship the Lord thy God, and him only shalt thou serve.* Col. ii. 18. Matt. iv. 10.

What else does the first commandment condemn?

It condemns magic, faith in diviners, and every superstition which leads us to attribute to creatures that knowledge and power which are found only in God. *There shall not be found among you any one that useth divination, or an enchanter. For all that do these things are an abomination unto the Lord.* Deut. xviii. 10, 12.

What is forbidden in the second commandment?

It is there forbidden to make any representation

of the Divinity, or the image of any creatures for the purpose of paying them religious worship.

Why ought we not to make any representation of the divine Being?

Because a spirit cannot be represented under any image; and every representation we should attempt of God would but convey unworthy ideas of him, weaken the sentiments of veneration which are his due, and lead to the worship of false gods. *To whom will ye liken God? Or what likeness will ye compare unto him? God is a spirit: and they that worship him must worship him in spirit and in truth.* Isa. xl. 18. John iv. 24.

May we not make images of the Virgin and the Saints, to pay them our homage?

No: since it is not allowable to render divine honours to the Virgin and the Saints, much less is it so to render them to the images by which they are represented; this would be exposing the people to the danger of falling into idolatry; and the prohibition of the second commandment extends to all creatures, and to every species of worship that can be paid to them.

What is the meaning of the expression, *I am a jealous God?*

It means that God, in his just indignation, will severely punish those who render divine honours to



any besides himself, or who worship him in a manner unworthy of his majesty.

What was the signification of that threatening delivered to the Israelites, *I visit the iniquity of the fathers upon the children unto the third and fourth generation?*

Its signification was, that if the Israelites became idolaters, they should be punished with calamities which would be felt by their children and their children's children: this threat was fulfilled in the seventy years of captivity in Babylon.

Can we pronounce that threat contrary to justice?

No; because it respects temporal and national evils, the effects of which must necessarily extend from the fathers to the children; but if amongst the children any are found virtuous, God will sooner or later make them amends for the ills they have suffered.

What was the meaning of the other declaration of God to the Jews, *I shew mercy unto thousands of generations of them that love me, and keep my commandments?*

The meaning of that declaration was, that if the Israelites were faithful to God, he would bless them; and that his favours should descend to their most remote posterity.

What remark should we make on the threaten-



ing and the promise contained in the second commandment?

We should remark that God limits his chastisements, threatening to punish only to the fourth generation; whilst he promises to shew mercy to thousands of generations of those who keep his commandments: which consideration ought to lead us to worship God alone, and to pay that worship which is pleasing to him. *The mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children.* Ps. ciii. 17.

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## SECTION V.

*On our other Duties towards God; namely, Love, Reverence, Fear, Confidence and Obedience.*

Is religious worship all that is required of us, towards the only true God?

No; we are also required to love, to reverence, and to fear him; to put our trust in him and to obey his laws.

Why is it our duty to love God?

Because he possesses every excellence of character in the highest degree; he loads us with benefits, both temporal and spiritual; and he himself enjoins

us to love him. His language is, *Give me thine heart. Jesus said, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.* Prov. xxiii. 26. Matt. xxii. 37, 38.

What is the meaning of those words taken from the Summary of the Law?

Their meaning is, that our love of God should be without bounds, and above all things: and that this love is the most important of our duties, since its object is our Creator, and since the exercise of it leads to the observance of every other command which has been given us.

What are the signs of unfeigned love to God?

Constant delight in thinking of him, of his works and of his blessings; sincere love of our fellow-creatures; ardent zeal for the glory of God, and unwearied endeavours to perform his will.

What do we find in the Holy Scripture respecting these marks of love to God?

David said, *it is good for me to draw near to God.* St. John taught, *that he who loveth God, loveth his brother also;* and that *this is the love of God that we keep his commandments;* and St. Paul's exhortation was, *be fervent in spirit, serving the Lord.* Ps. lxxiii. 28. 1 John iv. 21. v. 3. Rom. xii. 11.

What is true zeal?

A zeal which is enlightened, exempt from fanati-

cism and superstition, accompanied with gentleness and prudence. \* *If you have bitter envying and strife in your hearts, says St. James, glory not; for where envying and strife is, there is confusion and every evil work. This wisdom descendeth not from above; but the wisdom that is from above is first pure, then peaceable, gentle, and full of good fruits.* James iii. 14, 15, 17.

In what manner do we reverence God?

In shewing the most profound veneration for his name, his word, his house, and for every thing connected with his religion.

What is the thought that should inspire us with this veneration for God?

The thought of his greatness and of our insignificance, of his power and of our nothingness. *If I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord.* Mal. i. 6.

What is the fear of God?

An apprehension of displeasing him, which produces a constant endeavour to perform our duties, in order to deserve his love. *The fear of the LORD, says Solomon, is to hate evil.* Prov. viii. 13.

Why ought we to fear God?

Because he is the witness of all our actions, all our words and all our thoughts, and we must one

\* *Si vous avez un zèle amer.*

day give an account of them to him. *The fear of the LORD is the beginning of wisdom. Fear God, and keep his commandments: for this is the whole duty of man.* Ps. cxi. 10. Eccles. xii. 15.

What is trust in God?

A firm conviction that if we do all in our power to please him, he will bestow on us all that is truly beneficial, and will cause all things to work together for our greatest good.

Why ought we to put our trust in God?

Because he is All-bountiful and All-powerful; he is ever giving us tokens of his protection; and he invites us to place our confidence in him. *Cast all your care upon him; for he careth for you. Trust in the LORD, and do good.* 1 Pet. v. 7. Ps. xxxvii. 3.

In what manner ought we to obey God?

We ought to obey him with cheerfulness, to obey him in all things, and in every circumstance of our lives.

Why is it our duty to obey God?

Because God is our Sovereign Ruler; because he requires nothing that is not good and right; and because obedience is the only means by which we can obtain blessings and rewards from him. *What doth the LORD thy God require of thee, but to fear the LORD thy God, and to love him, and to serve the LORD thy God with all thy heart, to keep the cou-*

*mandments of the LORD, and his statutes, which I command thee for thy good. Deut. x. 12, 13.*

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## SECTION VI.

*On the Reverence for the Name of God, enjoined in the third Commandment.*

DOES not the third commandment also relate to our duty towards God?

Yes; for it is intended to make us respect the name of God in the religious act called an oath.

What is taking an oath?

It is calling upon God to witness what we say, and subjecting ourselves to his chastisements if we speak falsely, or violate our promise.

In what circumstances is an oath allowable?

An oath is allowable on important occasions; for instance, when persons at variance are to be reconciled, or when a magistrate is endeavouring to make men speak truth, or perform their promises.

Do the Holy Scriptures sanction the use of oaths?

Yes: they sanction it by various declarations and examples. \* *Unto me, saith the Lord, every tongue shall swear. Isa. xlv. 23.*

\* *Toute langue jurera par mon nom.*

Are we allowed to swear otherwise than by the name of God?

No: oaths taken in the name of creatures would be acts of idolatry; such oaths are condemned by Jesus Christ, even though they may refer indirectly to God. *Swear neither by heaven, nor by the earth, neither by Jerusalem; neither shalt thou swear by thy head, because thou canst not make one hair white or black.* Matt. v. 34—36.

Are not some oaths forbidden?

Yes: such as false oaths, or perjuries; rash oaths and vain oaths.

When do we take a false oath, or become guilty of perjury?

When we do not swear what we know to be the truth; when we swear without intending to keep our promise; or when we violate the promise we have made with an oath.

What is there criminal in false swearing?

A false oath is an outrage committed against the majesty of God, whose judgments it braves; it is likewise injurious to man, by bursting the bonds of society; it is a crime to be regarded with horror, and God declares that *he will not hold him guiltless that taketh his name in vain.* Exod. xx.

What is the signification of that menace?

Its signification is, that God will punish with the greatest severity those who swear falsely. The



curse, saith the LORD, shall enter into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof. Zech. v. 4.

Are we not guilty of false swearing if we equivocate, or use mental reservations?

We are; therefore we ought always to attach the same meaning to the words as that which is attached to them by the persons on whose account the oath is taken.

What is a rash oath?

An oath taken without having duly considered the truth of what we swear, the justice of the promise we make, and the possibility of keeping our promise.

What is the consequence of taking rash oaths?

Rash oaths expose us to the danger of perjury, or other criminal actions: therefore, the scripture pronounces him *guilty* who swears a rash oath. Lev. v. 4.

Ought we to observe those oaths which have bound us to perform any bad action?

We ought not; for it is never allowable to do what the law of God condemns: in this case, we ought to repent of the oath we have taken, free ourselves from it as soon as possible, and in future enter into engagements with the greatest caution.

What ought we to do, if bound by a rash oath to perform any thing injurious to our interest?

We ought to observe our promise, unless freed from it by the person to whom it was made, or by lawful authority. The righteous man *swareth to his own hurt, and changeth not.* Ps. xv. 4.

What are vain oaths?

Vain oaths are such as are taken needlessly, and for frivolous objects: they shew a want of reverence for the name of God; they may lead to perjury; and they are condemned by Jesus Christ when he says, *Swear not at all; but let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.* Matt. v. 34, 37.

What must we do to prevent, or to correct, the habit of taking the name of God in vain?

We must imbue our minds with an idea of the majesty and justice of God, avoid opportunities which would tempt to the use of oaths, and always associate with wise and religious men.

Is there not a species of oath called a *vow*?

Yes: it is an engagement into which we enter in the presence of God, to perform some particular duty, to avoid some particular sin, or to do some action in token of gratitude to him.

What rule must we lay down with respect to vows?

We must be careful not to make any rashly, and

to accomplish such as are not contrary to reason and scripture. *When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it, for the LORD thy God will surely require it of thee ; and it would be sin in thee.* Deut. xxiii. 21.

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## SECTION VII.

*On the Worship to be paid to God, which is prescribed in the fourth Commandment.*

WHAT does God ordain in the fourth commandment?

He ordains the setting apart of one day in every week for the purpose of religious worship.

What do we understand by *worship*?

By *worship* we understand reading and meditation on the word of God, singing his praises, the celebration of the sacraments, prayer, and every religious act by which we lift up our hearts to God.

How many sorts of worship are there?

Three: private worship, which we pay to God when we are alone; family worship, in which we unite with our household; and public worship, which is paid to God in his temples.

Why is it our duty to worship God?

Because it is natural and right to manifest our sentiments towards God, and because religious worship is needful to cherish and increase our piety. It is a *good thing*, said David, *to give thanks unto the LORD, and to sing praises unto thy name, O Most High: to shew forth thy loving-kindness in the morning, and thy faithfulness every night.* Ps. xcii. 1, 2.

What are the peculiar advantages of family worship?

It is calculated to preserve in families a sense of religion, to promote peace and mutual affection, and to supply the place of public worship to such as are unable to attend it.

Which is the day set apart by Christians for public worship?

The first day of the week, because that was the day on which Jesus Christ rose again; and on that account it is called the *Lord's Day*.

Has the Sunday been consecrated to the service of God from the earliest period of the Christian church?

Yes: we find in the *Acts of the Apostles*, that the disciples met together on the first day of the week to hear the Word of God; and St. Paul desired that the collections might be made on the first day of the week, because among Christians that was the usual day of assembling. Acts xx. 7. 1 Cor. xvi. 2.

In what manner ought Christians to devote the first day of the week to God?

By refraining from their ordinary labours; by joining the assembly of worshipers, with an earnest desire after sanctification; by adding charitable deeds to acts of piety; and by abstaining from all pleasures inconsistent with the purposes of the day.

Why ought we to suspend our labours on the Lord's day?

That our minds may not be distracted from the service of God, and that that day may not be confounded with other days.

Why should our religious worship be performed in public assemblies?

Because public assemblies are the best means of preserving in the church a knowledge of religious truths, of encouraging us in the performance of duty, and of maintaining union and charity among Christians. Let us not forsake *the assembling of ourselves together as the manner of some is.* Heb. x. 25.

Are there not some holy-days to be observed in our church?

Yes; we celebrate Christmas, in remembrance of the birth of Jesus Christ; Easter, in remembrance of his death and resurrection; the Ascension, in remembrance of his being taken up into heaven;

Pentecost, in remembrance of the descent of the Holy Spirit; and the day of Fasting, which is a day of extraordinary humiliation before God.

What rules should we lay down for the performance of public worship?

We must discard from our public worship every useless or dangerous practice; perform it with order and decency; and in performing it, employ a language that is understood by all who are present; otherwise we shall only, as St. Paul expresses it, *speaking into the air*. 1 Cor. xiv. 9, 40.

What defects or vices should we be careful to avoid in our religious services?

We should be careful to avoid irreverence, through which we neglect to pay that homage which is due to God; superstition, which leads us to worship him in a manner that is unworthy of his character; and hypocrisy, which assumes the appearance of devotion for the sake of imposing on men.

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## SECTION VIII.

*On that Act of Worship denominated Prayer.*

WHAT is prayer?

Prayer is a religious act by which we address



our heavenly Father, to express our feelings towards him, and implore those things we stand in need of.

Why ought we to pray to God?

Because we depend entirely upon him; because his choicest blessings are promised to them that call upon him; and because prayer sanctifies and comforts us, by recalling to our minds the omnipresence of God, and by connecting him with us as the most powerful Protector and the most tender Father.

Does not the Holy Scripture represent prayer as a duty?

It does: *By prayer and supplication, let your requests be made known unto God. Ask, and it shall be given you, call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.* Phil, iv. 6. Matt. vii. 7. Ps. l. 15.

In what manner must we pray to God?

We must pray to God with humility, with reflection, with ardour and with confidence.

How are we to pray with humility?

By abasing ourselves in the presence of God, not with the bended knee alone, but rather with prostration of mind and heart, under a strong conviction of his greatness and our own weakness, of his holiness and our corruption.

How do we pray to God with reflection?

By giving our undivided attention to the subject of our prayers; to accomplish which we must,

before we pray, recall our thoughts and impress our minds with the veneration due to God.

How do we pray with ardour?

By desiring with all our hearts to obtain what we ask of God, and thereby shewing that we strongly feel the value of his blessings. *The fervent prayer of a righteous man availeth much.* James v. 16.

For what blessings ought we to supplicate most ardently?

For spiritual blessings; that is to say, for the advancement of the kingdom of God, for the forgiveness of our sins, the sanctification of our souls, and our eternal salvation. *Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.* Matt. vi. 33.

What is praying with confidence?

It is praying with a firm assurance that God will answer our prayers, if we ask that which is beneficial to us and consistent with the designs of his wisdom. *This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us.* 1 John v. 14.

What is essential to praying with confidence?

A sincere intention to obey God, and to make a proper use of the blessings we implore. *God heareth not sinners: but if any man be a worshiper of*

*God, and doeth his will, him he heareth.* John ix. 31.

What ought we to do when God does not answer our prayers?

We ought to renew our supplications, especially when we seek spiritual blessings. Continue *instant in prayer*, says St. Paul. *Pray without ceasing.* Rom. xii. 12. 1 Thes. v. 17.

When ought we to pray to God?

Every day, night and morning; and on every occasion in which we need particular assistance, and either corporeal or spiritual blessings.

Must we pray to God for ourselves only?

We must pray for our neighbour also; in particular for our relations and our friends, for those who instruct, and those who govern us. *I exhort*, says St. Paul, *that supplications, prayers, intercessions, and giving of thanks, be made for all men.* 1 Tim. ii. 1.

Whom ought we to invoke in our prayers?

We ought to invoke God alone; because he alone is present in all places to hear our prayers, and he alone has power to bestow what we request.

Ought we not to pray to God in the name of Jesus Christ?

Yes: by so doing we render the homage due to our Saviour and ensure an answer to our prayers, since Jesus Christ has said, *Whatsoever ye shall ask*

*the Father in my name, he will give it you.* John xvi. 23.

Might we not have recourse to the intercession of the Virgin Mary and the Saints, as is the practice in the Church of Rome?

No; that would be useless and reprehensible, since the Sacred Writings mention no such intercession: on the contrary, they declare that the dead have not *any more a portion for ever in any thing that is done under the sun*; and that there is but *one Mediator between God and men,—Christ Jesus.* Eccles. ix. 6. 1 Tim. ii. 5.

## SECTION IX.

*On the Model of Prayer, called the Lord's Prayer.*

DID not Jesus Christ give his disciples a model of prayer?

Yes; that which is called the Lord's Prayer.

Repeat the Lord's Prayer.

*Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And \* lead us not into temptation, but deliver us from*

\* *Ne nous laisse pas tomber dans la tentation.*

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*evil: for thine is the kingdom, and the power, and the glory, for ever. Amen. Matt. vi. 9—13.*

Why does Jesus Christ begin the prayer with these words, *Our Father who art in heaven?*

To inspire us with confidence in God and love to our neighbour, by the idea that the Supreme Being on whom we call is our heavenly Father, and that all men are his children.

How many petitions does the Lord's Prayer contain?

It contains six petitions, the three first of which relate to the glory of God, and the three last to our own welfare.

What wish do we make known to God in these words, *Hallowed be thy name?*

The wish herein expressed is, that all men may acknowledge God as a being who is perfectly holy, and may every where pay the worship due unto him.

What do we request in the words, *Thy kingdom come?*

We pray that God will call all men to the knowledge of the gospel, and that he will thus reign over them by the laws of Jesus Christ.

What do we implore in the third petition, *Thy will be done in earth as it is in heaven?*

We implore, for ourselves and for all men, grace

to obey the will of God, with the alacrity and perseverance of the angels who are in heaven.

What are we to understand by the *daily bread* which we ask of God in the fourth petition?

By *daily bread* we are to understand all the necessities of life. By directing us to make this petition to God every day, Jesus Christ meant to teach us to keep our desires within just bounds, and to avoid needless anxiety for the future.

Ought all men to make this petition to God?

Yes; even the rich ought every day to pray to God for daily bread; for riches are perishable and it is God alone who gives us *fruitful seasons, filling our hearts with gladness*, and who provides for the various wants of life by the paternal care of his good Providence. Acts xiv. 17.

What do we ask of God in the fifth petition of the Lord's Prayer?

We pray that he will not punish us as our sins deserve, but bestow on us his <sup>riches</sup> grace and love; acknowledging at the same time that we are not worthy of his mercy unless we likewise pardon those who have offended us.

What do we understand by the *temptations* mentioned in the sixth petition?

We understand by them all those situations which are trials of our faith and virtue: all those circum-



stances which might draw us from the path of duty into the ways of sin.

What is our prayer to God with respect to temptations?

That he will strengthen us against them, that we may not be so unhappy as to fall into sin.

Why does Jesus Christ conclude his prayer with these words, *thine is the kingdom, and the power, and the glory, for ever?*

To remind us that God reigns over the universe; that he governs it by his great power; that his glory is infinite; that he is the same throughout eternity; and that we ought to adore him for all the blessings we enjoy.

What is the meaning of the word *Amen*?

The word *Amen* signifies *so be it*, and serves to express our fervent desire to be heard when we pray.



## OF OUR DUTIES TOWARDS OUR NEIGHBOUR.

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### SECTION X.

*On general Duties towards our Neighbour ; namely,  
Justice and Charity.*

How do we distinguish our various duties towards our neighbour?

Into general duties, which are to be performed towards all men ; and particular duties, which arise out of our different relations.

Which are our general duties towards our neighbour?

Justice and charity.

What is justice?

Justice consists in giving to every one whatever is due to him, and in avoiding injury to any, either as to life, property or reputation.

Why ought we to be just?

Because we desire that others should be just towards us ; and because society could never maintain order, nor even subsist, if the members of it were striving to injure each other.

Do not the Sacred Writings command us to be just?

Yes: the second table of the Decalogue relates particularly to the duty of justice. The scripture enjoins us to *render to all their dues*; represents God as *the avenger of all injustice*, and solemnly declares *that the unrighteous shall not inherit the kingdom of God*. Rom. xiii. 7. 1 Thes. iv. 6. 1 Cor. vi. 9.

Ought not justice to be accompanied with equity?

Yes: we ought not, but from absolute necessity, to exact all that is required by rigorous justice, when by so doing we might considerably injure our neighbour: we should rather remit our claims, when circumstances render it expedient.

From what considerations ought we to practise equity?

From the considerations, that under distressing circumstances we should wish to be treated with lenity ourselves; that equity prevents quarrels and law-suits, and procures us the gratitude and affection of others; lastly, that it is a virtue entirely consistent with the spirit of Christianity.

What rule of justice and equity has Jesus Christ given us?

*All things whatsoever ye would that men should do to you, do ye even so to them*; that is to say, act towards them as you would consider it just and equitable for them to act towards you, if you were in their place and they were in yours. Matt. vii. 12.

What is charity?

Charity, or love to our neighbour, consists in ardently desiring the happiness of others, and in doing them all the good in our power: this is the virtue enjoined in the Summary of the Law,—*Thou shalt love thy neighbour as thyself*. Matt. xxii. 39.

What is the signification of the words, *Thou shalt love thy neighbour as thyself*?

They signify that our love for our neighbour ought to be as sincere as that which we feel for ourselves, and that we ought to interest ourselves in his welfare in the same manner as we wish him to interest himself in ours.

Whom should we consider as our neighbour?

We ought to consider every man, without exception, as our neighbour: this is taught by Jesus Christ in various passages of scripture, and particularly in the parable of the Samaritan. Luke x. 29—37.

What are the characteristics of charity?

Sincerity, activity, diffusiveness and constancy. *Let us not love in word, neither in tongue; but in deed and in truth. Let us do good unto all. Let us not be weary in well doing. Let brotherly love continue.* 1 John iii. 18. Gal. vi. 9, 10. Heb. xiii. 1.

Why is it our duty to cultivate charity?

Because that virtue is the bond of society, and affords its sweetest pleasures: because it relieves the

afflictions of life; and because we have all, more or less, need of each other's help.

Does not religion present urgent motives to charity?

Yes: religion makes us regard all men as the children of God, and our brethren; and teaches us that charity is the distinguishing characteristic of true Christians. *By this, says Jesus Christ, shall all men know that ye are my disciples, if ye have love one to another.* John xiii. 35.

What example of charity does the scripture set before Christians?

The example of Jesus Christ, who went about doing good, and who gave his life for the salvation of men. *Walk in love, as Christ also hath loved us, and hath given himself for us a sacrifice to God. A new commandment, says the Saviour, I give unto you, that ye love one another as I have loved you.* Eph. v. 2. John xiii. 34.

Ought we not to feel different degrees of affection for different persons?

Yes: an affection of preference is due to our relations, our benefactors, our countrymen, to the virtuous, and to those with whom we are united by the same faith. *Let us do good unto all men, says St. Paul, especially unto them who are of the household of faith.* Gal. vi. 10.

Ought not even our enemies to be the objects of our love?

Yes; we ought always to regard even an enemy as our neighbour; to be disposed to serve him, and employ our efforts to bring him back to a peaceable disposition. *Love your enemies*, says Jesus Christ; *bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.* Matt. v. 44, 45.

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## SECTION XI.

### *On the various Acts of Charity.*

WHAT temporal benefits ought we to confer on our neighbour?

We ought to assist him when in want, sickness or danger, and render him every service in our power.

Why is it our duty to assist our neighbour when he is in want?

Because God gives us wealth that we may impart to those that have need; because we have a natural feeling of compassion which leads us to succour the unfortunate; and because we experience an exquisite and lasting pleasure in the performance and the recollection of beneficent actions.



What do we read in scripture of our obligation to bestow alms?

*If there be among you a poor man of one of thy brethren, thou shalt not harden thine heart, nor shut thine hand from thy poor brother. To do good and to communicate forget not; for with such sacrifices God is well pleased.* Jesus Christ declares, that at the day of judgment, he will consider the good that is done to the poor as done to himself. Deut. xv. 7. Heb. xiii. 16. Matt. xxv. 40.

In what manner ought we to give alms?

With discernment, promptitude and pleasure; with as much liberality as our means permit, and without ostentation. *God loveth a cheerful giver. He which soweth bountifully shall reap also bountifully. Let thine alms be in secret: and thy Father which seeth in secret himself shall reward thee openly.* 2 Cor. ix. 6, 7. Matt. vi. 4.

Who are required to give alms?

The rich in particular, and all who are able to procure for themselves more than the necessities of life. St. Paul exhorts to *labour* in order to give to him that needeth; and the example of the poor widow whose little offering merited the Saviour's praise, ought to encourage every one who is in similar circumstances. Eph. iv. 28. Mark xii. 41—44.

What must the poor do who have nothing to give away?

They must procure assistance for their neighbour,

give him their aid in his work, watch over him in sickness, and render him every other service in their power. *As every man hath received the gift, even so minister the same one to another.* 1 Pet. iv. 10.

What services ought we to render our neighbour for the benefit of his soul and his advantage in the life to come?

We ought to console his afflictions, to reprove his faults, to avoid scandalizing him, and to give him a good example on all occasions. *Comfort yourselves together, and edify one another.* 1 Thes. v. 11.

How should we reprove our brethren?

With modesty, gentleness and prudence. *If a man be overtaken in a fault, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.* Gal. iv. 1.

When do we scandalize our neighbour?

We scandalize our neighbour when we say or do any thing which may deter him from his duty, or occasion him to commit a fault.

Why is it wrong to scandalize our neighbour?

Because we may thereby occasion the loss of his soul; and we shall be responsible in the sight of God for the evil of which he is guilty. *Woe to that man by whom the offence cometh.* Matt. xviii. 7.

Does not charity lead us also to live in peace with our brethren?

Yes: charity leads us to avoid all that may irri-

tate others against us, to bear with their faults, to pardon them when they have offended us, and to restore peace among them when it is interrupted.

What do you think of law-suits?

Law-suits always occasion anxiety and embarrassment, and are sources of misconduct, injustice and ruin. \* *Strive not with a man without cause, if he have done thee no harm. There is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?* Prov. iii. 30. 1 Cor. vi. 7.

Is it not very beneficial to live in peace with our neighbour?

It is; for peace fills the mind with tender and affectionate sentiments; contributes greatly to the happiness of life; makes us beloved by our fellow-creatures, and renders us acceptable to God. *Blessed are the peacemakers: for they shall be called the children of God.* Matt. v. 9.

What exhortations to forbearance and peaceableness do we read in the Holy Scriptures?

*If it be possible, as much as lieth in you, live peaceably with all men. Put on kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another. And let the peace*

\* *N'entrez point légèrement en procès; vous vous nuiriez à vous-mêmes.*

of God rule in your hearts, to the which also ye are called in one body. Col. iii. 12—15.

Is not charity the mother of every species of virtue?

Yes: *Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.* 1 Cor. xiii. 4—7.

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## SECTION XII.

*On particular Duties ordained in the fifth Commandment.*

WHERE are the particular duties enjoined, which all children are required to perform towards their parents?

In the fifth commandment. *'Honour thy Father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.* Exod. xx. 12.

What are the duties imposed by this commandment on every child?

It commands him to honour, to love, and to obey his father and mother; to minister to their wants, and alleviate their sorrows.

How should children shew respect to their parents?

By unremitted attentions, by gentle and decorous language, by docile regard to their advice, and by delicate anxiety to conceal their defects.

Why ought children to honour their father and mother?

Because their parents, next to God, have a claim to the greatest authority over them; and children who fail in respect to the authors of their being, dishonour themselves. *Cursed be he that setteth light by his his father or his mother.* The law of Moses condemned to death the son who should curse or strike his parents, or rebel against them. Deut. xxvii. 16. Exod. and Deut. xxi.

In whatever situation children may be, is it not incumbent on them to revere their fathers and mothers?

Yes: when they are even in opulence or elevated rank, they ought never to forget the superiority which their parents possess from the law of nature and of religion. Joseph, when governor of Egypt, paid such respect to his father Jacob, that *he bowed himself with his face to the earth.* Gen. xlviii. 12.

How should children shew their love to their parents?

By avoiding all that might cause them uneasiness, contributing to their happiness by every means

in their power, participating their pleasures and pains, praying to God for them, and earnestly seeking their approbation and love.

What should inspire children with this love to their fathers and mothers?

The love which their parents feel towards them, gratitude for their long-continued and painful cares during infancy and the period of education; and, lastly, the exhortations and examples found in scripture. Judah, the son of Jacob, besought Joseph to take him for a slave instead of Benjamin, that he might not *see the evil that should come on his father*. Gen. xliv. 34.

Why is it the duty of children to obey their fathers and mothers?

Because they are not well qualified to direct their own conduct, and the Holy Scripture says, *Children, obey your parents in the Lord: for this is right*. Eph. vi. 1.

What is meant by this expression, *Obey in the Lord*?

The expression means that children ought to obey when their parents command those things which are consistent with the law of God; but when their commands are contrary to his law, children are no longer bound to obey, but may in a respectful and delicate manner avow the reasons of their refusal.



Is the same obedience required from children of all ages?

No: when children are grown up, they are not obliged to submit to commands which they consider inimical to their happiness; but they are never exempt from the duty of revering their parents; they ought to consult them, and, as much as possible, yield to their advice.

What do you mean by saying, that children ought to minister to the wants of their parents, and alleviate their sorrows?

I mean that they ought to comfort them when they are afflicted, to attend on them when they are aged or sick, to relieve them when they are poor, and to exert themselves to the utmost to render their lives tranquil and happy.

Prove that children are required to relieve their fathers and mothers.

Gratitude and religion point out that relief as a sacred obligation, and it is likewise essential to their own happiness. Joseph said to his father Jacob, *Come down unto me, tarry not: and I will nourish thee.* Jesus declares that the assistance rendered by children to their parents is included amongst the duties of the fifth commandment; and he himself, when on the cross, recommended his mother to the care of one of his disciples. Gen. xlv. 9, 11. Matt. xv. 4. John xix. 26.

Why is the fifth commandment placed at the head of all the commandments which relate to our fellow-creatures?

Because filial piety leads to the performance of our other duties, and thus contributes to the happiness of families and of society; and it ensures to children the esteem of mankind, the blessing of their parents, and the protection of God. Eph. vi. 2, 3.

Have not parents also duties to perform towards their children?

Yes: it is their duty to love them, to provide for their wants, to enable them to gain an honest livelihood, early to instruct them in religion, to correct their faults, and to strengthen their minds by precept and example.

What exhortations do the Holy Scriptures address to parents on this subject?

*If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. Bring up your children in the nurture and admonition of the Lord. Train up a child in the way he should go; and when he is old he will not depart from it: he shall give thee rest; yea, he shall give delight unto thy soul. 1 Tim. v. 8. Eph. vi. 4. Prov. xxii. 6. xxix. 17.*

Are there not other persons required to fulfil the same duties towards children?

Yes : all those persons who from their situation, connexions and engagements, hold the place of parents to the children,—as godfathers, tutors and masters.

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## SECTION XIII.

### *On other particular or reciprocal Duties.*

WHAT are the duties of princes and magistrates ?

To watch over the preservation of religion and good morals, to govern with justice and mildness, and to do all that depends on them for the prosperity of the states entrusted to their care ; remembering that they are the ministers of God, for the good of their people. Rom. xiii. 4.

What in particular are the duties of judges ?

Their duties are comprised in these words of scripture, *Thou shalt not wrest judgment ; thou shalt not respect persons, neither take a gift. Woe unto them who justify the wicked for reward, and take away the righteousness of the righteous from him !* Deut. xvi. 9. Isa. v. 22, 23.

What are the duties of the people towards princes and magistrates ?

To respect them, to pray for them, and to render them obedience in all things that are just and law-

ful. *Let every soul be subject unto the higher powers. For the powers that be are ordained of God. Render unto Cæsar the things which be Cæsar's, and unto God the things which be God's.* Rom. xiii. 1. Luke xx. 25.

Have we not duties to perform towards our country also?

Yes: we are required to love our country and be subject to its laws; to pay taxes; carefully to shun every thing that may disturb the peace; and to contribute, by all the means in our power, to the public good.

What are the duties of pastors?

To preach the word of God in its purity, to console the afflicted and the sick, to promote the relief of the poor, to maintain peace in families, to reprove with gentleness and patience, to preserve order in the church, by excluding hardened sinners from the communion, and in every thing to give a good example in their own conduct.

What do the Holy Scriptures say on the duties of Christians towards their pastors?

*We beseech you to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. Obey them that have the rule over you, and submit yourselves: for they watch for your souls. So hath the Lord ordained that they which preach the*

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*gospel should live of the gospel. Let him that is taught in the word communicate unto him that teacheth in all good things.* 1 Thes. v. 12. Heb. xiii. 17. 1 Cor. ix. 14. Gal. vi. 6.

What are the duties of husbands and wives?

To love each other, to be inviolably faithful, to render mutual assistance, to labour together for the welfare of their family, and to encourage each other in the practice of every Christian virtue.

What do we find in the Sacred Writings, on the duties of husbands and wives?

*Husbands, love your wives, and be not bitter against them. Dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel. Let the women learn to love their husbands, to love their children, to be keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.* Col. iii. 19. 1 Pet. iii. 7. Titus ii. 4.

What is incumbent on masters with respect to their servants?

To give them the wages that are their due, to treat them with gentleness, to watch over their conduct, and to induce them to perform their religious duties. *Masters give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.* Col. iv. 1.

What conduct does the Holy Scripture enjoin on servants towards their masters?



It exhorts *servants to be obedient unto their own masters, and to please them well in all things; not answering again; not purloining, but shewing all good fidelity.—Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers: but in singleness of heart, fearing God.* Titus ii. 9, 10. Col. iii. 22.

What duties does the Scripture enforce on the aged and the young?

*That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.* To the young it says, *Likewise ye younger, submit yourselves unto the elder.* Again, *Thou shalt rise up before the hoary head, and honour the face of the old man.* Titus ii. 2. 1 Pet. v. 5. Lev. xix. 32.

What are the duties of brothers and sisters?

To be reciprocally useful and obliging, to avoid disputation and quarrels, to banish every feeling of jealousy, to render each other kind offices, and ever to remain united by the tenderest affection.

In what manner ought friends to conduct themselves towards each other?

They ought to shew reciprocal confidence, to afford mutual assistance, to admonish each other of their faults, and to make their friendship subservient to their improvement and salvation.

Are not all these reciprocal duties of the highest importance?



Yes: if they be not observed, there can be neither peace nor happiness in families, in society, or in the church; and the apostles strongly recommended them in their epistles, as the means of doing honour to *the doctrine of God our Saviour in all things.* Titus ii. 10.

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**ON THE PRINCIPAL SINS BY WHICH MEN  
VIOLATE THEIR DUTY TOWARDS  
THEIR NEIGHBOUR.**

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**SECTION XIV.**

*On the Sin of Murder, forbidden in the sixth Commandment.*

IN which commandments do we find the principal sins forbidden, by which duty towards our neighbour is violated?

The principal sins, such as murder, adultery, theft, false witness and covetousness, are particularly forbidden in the five last commandments of the Decalogue?

In what does murder consist, which is forbidden in the sixth commandment, *Thou shalt not kill?*

Murder, or homicide, consists in taking away the life of our neighbour, intentionally and unjustly; whether we do it ourselves or employ the hand of another, or whether we only suffer him to perish when it is in our power to save his life.

Is not murder a heinous crime?

Yes: the murderer deprives his victim at once of all the blessings he enjoyed; and the injury is irreparable: he snatches from a family its hope and its support, and from society a member whose life might have promoted its welfare: lastly, he usurps the right of the magistrate, and even that of God himself, who has supreme power over the lives of men.

How do the Sacred Writings point out the atrocity of murder?

By declaring that that crime cannot be expiated but by the blood of the murderer. *Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. Murderers shall have their part in the lake which burneth with fire and brimstone.* Gen. ix. 6. Rev. xxi. 8.

In what cases is it possible to take away the life of our neighbour without committing murder?

Those cases are, when the act is involuntary; when it is done in just and needful self-defence; when it a punishment ordained by the magistrate; and when it is the effect of lawful war.

How far does Jesus Christ extend the prohibition contained in the sixth commandment?

To violent and cruel actions, to injurious words, to anger, revenge, hatred, and every feeling which may lead to the crime of murder. Matt. v. 21.

What observations do you make respecting anger?

It injures the health, clouds the understanding, prevents us from listening to good advice, renders our intercourse displeasing, and is capable of carrying us to the most dreadful excesses. *Let all bitterness, and wrath, and anger be put away from you. Be ye angry, and sin not: let not the sun go down upon your wrath.* Eph. iv. 31, 26.

How can we preserve ourselves from anger?

By being early accustomed to govern ourselves; by repressing the motions of impatience and self-love; and by carefully avoiding contention, wine and the company of violent men. *Make no friendship with an angry man; and with a furious man thou shalt not go lest thou learn his ways.* Prov. xxii. 24, 25.

What considerations should deter us from hatred and revenge?

The consideration that those painful feelings themselves perpetuate enmity, promote quarrels, occasion injustice, and are always opposed to the charity inculcated in the gospel. *Avenge not your-*

selves, but rather give place unto wrath: for it is written, *Vengeance is mine; I will repay, saith the Lord. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.* Rom. xii. 19. 1 John iii. 15.

Do not anger, hatred and vindictive feelings sometimes lead to duelling?

Yes: and when it is resorted to merely on punctilios of honour, duelling is so destructive to social order, that it does not enable men to obtain their own rights: it is contrary to justice, for the duellist avenges himself by a heavier infliction than the offence received: it endangers his tranquillity, his life, and the salvation of his soul: finally, it is condemned by the laws, and forbidden by the Scripture, which prohibits every species of revenge.

What course ought we to pursue, when we have been offended?

If the injury we have received be too considerable to be borne, it is allowable to have recourse to law after having tried every means of conciliation; but it is always satisfactory, honourable and worthy of the Christian character to rise superior to injuries, to know how to pardon.

What example is set before us in the gospel, of the forgiveness of injuries?

The example of Jesus Christ, *who, when he was reviled, reviled not again; when he suffered, he threat-*

*ened not; but committed himself to him that judgeth righteously. Love as brethren, says St. Peter, be pitiful, be courteous: not rendering evil for evil, or railing for railing. 1 Pet. ii. 23. iii. 8, 9.*

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## SECTION XV.

*On Adultery, and the other Sins forbidden in the seventh Commandment.*

WHAT is adultery, which is forbidden in the seventh commandment?

It is the crime of violating that fidelity which husbands and wives owe to each other, and which they have reciprocally promised.

It is a violation of the most respectable, the most sacred engagement; it occasions disturbance and misery in families; it is injurious to the education of the children; it is the source of suspicion, jealousy and hatred; it leads to injustice, to violence, and sometimes to murder.

Does not the Holy Scripture represent adultery as a heinous crime?

Yes; God has said in his law, *the adulterer and the adulteress shall surely be put to death.* Joseph, when tempted to commit that sin, exclaimed, *How can I do this great wickedness, and sin against God?*

And the New Testament declares that no *adulterers shall inherit the kingdom of God*. Lev. xx. 10. Gen. xxxix. 9. 1 Cor. vi. 10.

What else should we consider as comprised in the prohibition of the seventh commandment?

Every impure connexion between persons who are not united by the tie of marriage; and every action, word and thought which is inconsistent with decency and chastity.

What are the dangers and evils of impurity?

Impurity corrupts the heart; destroys religious feeling; is accompanied with consuming care, with sickness, misery and shame; and the children who are the wretched fruits of it, often drag on a miserable existence in poverty and desertion.

Is not impurity solemnly condemned by religion?

Yes: religion commands that *uncleanness be not once named among you; neither filthiness, nor foolish talking: for no unclean person hath any inheritance in the kingdom of God*. Jesus Christ teaches, that *whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart*. 1 Thes. iv. 3. Eph. v. 3, 4, 5. Matt. v. 28.

What is the virtue opposed to impurity?

It is *chastity*, which shews itself in modest language, prudent conduct, decent apparel, and manners invariably pure and innocent.



What does the Holy Scripture say, to persuade us to chastity?

*This is the will of God, even your sanctification: for God hath not called us unto uncleanness, but unto holiness. The body is for the Lord: know ye not that your body is the temple of the Holy Ghost, and ye are not your own? Therefore, glorify God in your body, and in your spirit, which are God's.* 1 Thes. iv. 3, 7. 1 Cor. vi. 13, 19, 20.

What precautions must we take to preserve habits of chastity?

We must shun indolence, effeminacy, intemperance and bad examples; avoid books and sights which may inflame the imagination and corrupt the heart; and, above all, reflect that in whatever place we may be, we are ever under the eye of a just and holy God, and that he will one day call us to judgment. *Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.* Rom. vi. 12.

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## SECTION XVI.

*On the Crime of Theft, forbidden in the eighth Commandment.*

WHAT does God forbid in the eighth commandment, *Thou shalt not steal?*

God there forbids the taking of that which belongs to another, without his consent; whether it be done by open violence, or by address and craft.

What should deter us from theft?

The consideration that it is repugnant to justice; that it destroys mutual confidence, and occasions disorder in society; that it exposes us to the contempt of mankind and the punishment of the laws; and that the Sacred Writings declare of dishonest persons that they *shall not inherit the kingdom of God*. 1 Cor. vi. 9, 10.

Who are those who take the property of others by violence?

Not only those whom we call thieves, but all such as abuse their authority or influence for dishonest purposes.

Who are those who take the property of others by address and craft?

Such as are fraudulent and faithless in buying and selling, and all their dealings with their neighbour, and neglect to fulfil their engagements.

When does the buyer incur the guilt of theft?

When he takes advantage of the ignorance or poverty of the seller, to pay less than the just price of the goods; when he refuses to pay the stipulated price; or when he defers payment beyond the appointed time.

When does the seller incur the guilt of theft?

When he disposes of one thing instead of another; when he claims an exorbitant price; when he defrauds in weight or measure, or uses any other kind of deception.

Do not the Holy Scriptures expressly forbid all such fraud and injustice?

Yes. *If thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another. Ye shall do no unrighteousness in weight or in measure. Just balances shall ye have.* Lev. xxv. 14. xix. 35, 36.

When is it that workmen and servants incur the guilt of theft?

When they neglect to work, or do not serve with fidelity; when they are not careful to fulfil their engagement; when they possess themselves of what is not their own, or suffer their masters to be defrauded.

In what cases do those who borrow render themselves guilty of theft?

When they are aware that they shall not be able to repay the sum they have borrowed; when they hazard the loss of it by imprudent speculations; and lastly, when they have it in their power to repay, but still neglect that duty.

Are not they who receive stolen goods as culpable as the thief?

They are; for they favour, encourage and profit

by theft. *Whoso is partner with a thief hateth his own soul.* Prov. xxix. 24.

Which are the most criminal kinds of theft?

The stealing of things confided to public faith, or left as a deposit; that theft by which the feeble or the poor are distressed, or servants and labourers deprived of their hire; domestic theft; sacrilege and usury.

What is domestic theft?

That of which children, workmen or servants are guilty, when they betray the confidence of their parents or their masters, by stealing that which is their property. *Whoso robbeth his father or his mother, and saith, it is no transgression; the same is the companion of a destroyer.* Let servants shew all good fidelity. Prov. xxviii. 24. Tit. ii. 9.

What is sacrilege?

The stealing of things put into churches for the service of God, or of such as are intended for the poor. It was by the crime of sacrilege that Ahaz provoked to anger the LORD God; and the sudden death of Ananias and Sapphira shews how abhorrent that crime is to the Almighty. 2 Chron. xxviii. 25. Acts v. 1—10.

In what does usury consist?

Usury consists in exacting from those who borrow a sum of money, a larger interest than is authorized by equity.

Why are we forbidden to lend on usury.

Because it is unjust to do to others as we should not wish them to do to us; and it is disgraceful and cruel to take advantage of the necessity or imprudence of persons who borrow, to enrich ourselves at their expense. Let no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such. 1 Thes. iv. 6.

When we have found any thing, what is it our duty to do?

It is our duty to use our endeavours to discover its owner, and to restore it as soon as we know to whom it belongs.

What is the duty of those who have injured their neighbour in his property?

They ought to restore that of which they have unjustly possessed themselves; and make reparation as soon, and to as great an extent as possible, for the injury they have caused: these are the only means of proving the sincerity of their repentance, and of obtaining the remission of their sins. \* *If I have taken any thing from any man by false accusation, said Zacchæus, I restore him fourfold.* Luke xix. 8.

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\* *Si j'ai fait tort à quelqu'un en quoi que ce soit, &c.*

## SECTION XVII.

*On False Witness, Calumny, &c. forbidden in the ninth Commandment.*

WHICH are the principal sins contemplated in the prohibition of the ninth commandment?

False witness, calumny, evil speaking, rash judgment and falsehood.

In what case do we bear false witness?

We bear false witness when, being summoned into a court of justice to declare what we know of our neighbour, we say what we are convinced is inconsistent with truth.

Is not false witness one of the greatest crimes?

Yes: because it is usually accompanied with perjury; it is always in opposition to justice; its object is to save the guilty, or to take away the reputation, property, liberty or life of the innocent: false witnesses have in every nation been looked upon as infamous and deserving of the heaviest punishments.

What do the Holy Scriptures say respecting false witness?

*Thou shalt not bear false witness against thy neighbour. It is an abomination unto the LORD. Thou shalt not put thine hand with the wicked to be an un-*



*righteous witness. If the witness be a false witness, and hath testified falsely against his brother; then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you. Ninth Commandment. Prov. vi. 16, 19. Exod. xxiii. 1. Deut. xix. 18, 19.*

In what does calumny consist?

Calumny consists in saying to the prejudice of our neighbour, not in the presence of magistrates, but before private persons, those things which wholly or in part, we know to be false.

In what does the guilt of calumny consist?

Calumny always proceeds from envy or malice; it deprives our neighbour of his reputation, which is often as dear to him as life; it inflicts an injury which it is very difficult to repair, and occasions hatred and revenge: for these reasons calumniators are regarded as public pests. *Thou shalt not raise a false report. Exod. xxiii. 1.*

What ought they to do who have been guilty of calumny?

They ought to do every thing in their power to undeceive those who have given credit to their calumnies; and as far as it is possible, to make reparation for the injury they have done.

In what does evil speaking consist?

Evil speaking consists in publishing unnecessarily the ill which we know of our neighbour.

What do you think of evil speaking?

Its motives are blamable, since it arises from levity, pride, jealousy or resentment; its effects are dangerous, since it occasions quarrels, enmity and acts of revenge; it is contrary to justice, and to that spirit of forbearance and charity which should lead us to conceal the defects of our neighbour. *Speak not evil one of another. A whisperer separateth chief friends. No revilers shall inherit the kingdom of God.* James iv. 11. Prov. xvi. 28. 1 Cor. vi. 10.

What should we do to avoid falling into the sin of evil speaking?

We should reflect before we utter our thoughts; shun the company of slanderers; consider our own defects, and our need of forbearance and indulgence from others.

What is a rash judgment?

A judgment formed, to the prejudice of our neighbour, with levity and precipitation, on the ground of report, suspicion or appearances. A judgment of that nature is unjust in itself, and productive of the most fatal effects. *Judge not according to the appearance,* says Jesus Christ. *Judge nothing before the time, until the Lord come, who will make manifest the counsels of the hearts.* John vii. 24. 1 Cor. iv. 5.

What is it our duty to do when we hear calumny, evil speaking or rash judgments?

We not only should not listen with pleasure, but should strongly object to such discourses; and defend the reputation that is attacked to the utmost of our power.

In what does falsehood consist?

Falsehood consists in uttering as true what we know to be false, or in denying what we know to be true. The virtue which is the opposite of this vice is called sincerity, or good faith.

Why ought we to refrain from falsehood?

Because God has given us the use of speech in order to communicate our thoughts and not to deceive; because falsehood is essentially hurtful to society, by banishing mutual confidence; lastly, because it brings contempt on those who are guilty of it, and may plunge them into every sort of vice.

Does not the Holy Scripture condemn falsehood?

Yes; we find these words in Scripture, *Lie not one to another. Putting away lying, speak every man truth with his neighbour. Lying lips are abomination to the LORD; but they that deal truly are his delight.* Col. iii. 9. Eph. vi. 25. Prov. xii. 22.

What precaution is needful, that we may avoid the abuse of the faculty of speech?

We must abstain from gossiping and frivolous conversation, avoid flattery or exaggeration, and seek the company of persons who love truth and speak with sincerity.

## SECTION XVIII.

*On Covetousness, Envy and Jealousy, forbidden in the tenth Commandment.*

WHAT does God prohibit in those words of the tenth commandment, *Thou shalt not covet?*

God does not therein forbid those honest desires which we may gratify by lawful means; but he forbids covetousness, envy, jealousy, and every desire which may lead us to injure our fellow-creatures.

What is covetousness?

Covetousness is an ardent wish to obtain, to the injury of our neighbour, or against his will, those things which belong to him.

Why is covetousness forbidden?

Because it is inconsistent with piety, which renders us content with the situation in which we are placed by God; with charity, which leads us to view with pleasure the blessings enjoyed by others; and with justice, which commands us to regard all that belongs to other men as sacred.

What do the Holy Scriptures say to deter us from covetousness?

They teach us that covetousness leads on to crimes of every description; which is shewn in va-

rious examples,—such as that of Ahab, who ordered Naboth to be stoned that he might possess himself of his vineyard. St. James says, *Every man is tempted, when he is drawn away of his own lust, and enticed. Lust bringeth forth sin: and sin, when it is finished, bringeth forth death.* James i. 14, 15.

What is envy?

It is a criminal passion which occasions us to grieve when we see others possessed of advantages of which we are deprived, and to rejoice when any evil befalls them.

What do you observe respecting envy?

Envy is the torment of him who cherises it; it fills his soul with bitterness; it makes him rebel against the dispensations of providence; and leads him to defraud his neighbour, to attack his reputation, and sometimes even his life. It was this passion which impelled Cain to murder Abel, and the sons of Jacob to sell Joseph. *Let us not be desirous of vain glory, envying one another,* says St. Paul. Gal. v. 26.

What is understood by jealousy?

By jealousy is understood that passion which makes us repine at seeing others enjoy the same blessings as ourselves.

In what does the culpability of this passion consist?

Jealousy is incompatible with justice, since it makes

us eager to engross those benefits to which others have an equal right with ourselves; it commonly arises from an overweening love of self; it divides neighbours and friends, stifles the most natural affections, and, like envy, may draw us on to the greatest crimes. *Who is able to stand before envy?*

Prov. xxvii. 4.

Ought we to confound emulation with envy and jealousy?

No; emulation does not urge us to deprive our neighbour of that which he enjoys, but to acquire, by honest means, that which is wanting to ourselves; it does not cause us to hear the commendation or view the success of other men with grief, but impels us to deserve the same commendation and success, by perfecting our talents and virtues.

What must we do to guard ourselves against those passions that are forbidden in the tenth commandment?

We must repress criminal desires the moment they arise in our mind, and avoid every thing which would encourage them; not put too high a value on worldly advantages, and continually watch over our heart; *for out of the heart, says Jesus Christ, proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.* Matt. xv. 19.

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## ON OUR DUTIES TOWARDS OURSELVES.

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### SECTION XIX.

#### *On Temperance in Aliments and in Pleasures.*

WHAT duties are we required to perform besides those which have God, and those which have our neighbour for their object?

Our other duties are temperance, patience and industry. These are called duties towards ourselves, because they more immediately affect our own welfare.

What is temperance?

Temperance is that wise moderation which abstains from things that are forbidden, and avoids the abuse of those that are allowed.

To what are the rules of temperance to be applied?

To aliments, to pleasures, to riches and to honours.

By what name is temperance in aliments distinguished?

It is distinguished by the name of *sobriety*; which

virtue consists in not eating or drinking more than the support of the body requires, and in not paying too much attention to the choice of our food. The vices opposed to it are *gluttony* and *drunkenness*.

What are the fatal effects of gluttony?

Gluttony brings on infirmity and sickness, and often plunges men into misery; it injures the faculties of the mind, interrupts the pursuits of business, and incapacitates for the performance of duty. *Be sober, be vigilant*, says St. Peter. *Take heed to yourselves*, says Jesus, *lest at any time your hearts be overcharged with surfeiting and drunkenness*. 1 Pet. v. 8. Luke xxi. 34.

What are the peculiar evils of drunkenness?

Drunkenness is an infamous vice, which renders a man brutish, injures his health, shortens his life, reduces him to poverty, and by depriving him of the use of reason, may plunge him into the most dreadful crimes. Let us not fall into *rioting and drunkenness*. No *drunkard, shall inherit the kingdom of God*. Rom. xiii. 13. 1 Cor. vi. 10.

What must we do to guard against, or to overcome the vice of drunkenness?

We must resist it betimes; for when become habitual, it is more difficult to overcome than most others vices; we must seriously reflect on the degradation and danger attending it; we must shun

the company of drunkards, and accustom ourselves to a regular and laborious life.

Does not religion place bounds to our pleasures as well as to the use of aliments ?

Yes: without prohibiting innocent recreations, calculated to refresh the mind and body, religion prescribes important rules to prevent the abuse of pleasure and its injurious effects.

What are the rules for a temperate use of pleasures ?

Not to suffer them to occupy too large a portion of time; to abstain from them when they endanger our virtue, reputation or health; and to banish all such as are inconsistent with our rank, age and situation.

Shew the importance of these rules, and the dangers of a worldly, dissipated life.

Pleasures too frequently repeated, deprive us of the time that is requisite for the performance of our duties; destroy our taste for the exercises of piety, the charms of domestic life, and the labours which in our situation are indispensable; they become necessary to us without procuring real happiness, and leave a painful void in the mind as life advances.

What do you think in particular of the pleasure of playing at games of chance ?

That pleasure, which is allowable when used with

moderation, becomes criminal when it excites avarice; when it subjects to heavy losses; when it leads to idleness, fraud, anger, swearing, or any other sin.

Does not this prohibition of the abuse of pleasure extend also to a soft, voluptuous life?

Yes: we ought to avoid excess of sleep, indolence, and too great indulgence in all the conveniences and delights of the present life.

Why ought we to avoid a life of voluptuousness?

Because it enfeebles the body, enervates the mind, and renders us incapable of resisting temptations, and of making the sacrifices that virtue may require. *Make not provision for the flesh*, says St. Paul, *to fulfil the lusts thereof*. And the apostle corroborates the precept by example: *I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway*. Rom. xiii. 14. 1 Cor. ix. 27.

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## SECTION XX.

### *On Temperance with regard to Riches.*

WHAT are the prohibitions of temperance, with regard to riches?

It forbids us to desire them too eagerly; to seek

after them by unjust means; to use them improperly, and to attach ourselves to them from worldly-mindedness, pride or avarice.

What is avarice?

Avarice is an excessive attachment to our possessions, and a love of riches which leads us to regard them as the supreme good, and to be unwilling to use them for the benefit of ourselves or others.

Why should we not regard riches as the supreme good?

Because they are not sufficient for our happiness; they are frail and perishable; and they may occasion pride, sensuality and forgetfulness of God. *Lay not up for yourselves treasures upon earth, says Jesus Christ, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; for where your treasure is, there will your heart be also.* Matt. vi. 19, 20, 21.

What other consideration should guard us against avarice?

The consideration that that low, degrading passion destroys every virtuous and delicate feeling, renders men harsh and inhuman, often leads them to the commission of crimes, fills their minds with suspicion and dread, and abandons them to despair on the loss of wealth.

What has St. Paul said on the fearful consequences of avarice?

*They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. 1 Tim. vi. 9, 10.*

What is the duty of those who are rich?

To avoid avarice, prodigality, luxuriousness and pride; to bless God that they are kept from want, but at the same time not to *trust in uncertain riches*; to *be rich in good works, ready to distribute, willing to communicate.* 1 Tim. vi. 17, 18

What is the duty of those who are deprived of worldly blessings?

To resign themselves to the will of God; as far as it is in their power, to provide for their wants by assiduous labour and wise economy; to avoid envying or injuring any one; and if they receive assistance, to apply it to a good purpose and to shew gratitude for it.

Which is the most safe and desirable situation for man?

That of mediocrity; because it shelters us from the temptations of poverty, and the snares of wealth.



*Give me neither poverty nor riches, said Agur; feed me with food convenient for me. Prov. xxx. 8.*

What does the New Testament say respecting temperance in the use of riches?

*Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. I have learned, says St. Paul, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound. I can do all things through Christ which strengtheneth me. 1 Tim. vi. 6, 7, 8. Phil. iv. 11, 12, 13.*

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## SECTION XXI.

### *On Temperance with respect to Honours.*

WHAT does temperance prescribe with respect to honours and worldly glory?

It does not forbid us to attain by honest means to those offices for which we are qualified; but it condemns ambition, pride and luxury.

What is ambition?

An immoderate desire after honours, which leads us to obtain them by unlawful means, to aspire to

employments above our capacities, or to gain influence and power by injuring our neighbour.

What should deter us from the pursuits of ambition?

The consideration that ambition fills the soul with inquietude, and that it never can obtain all it seeks; that it leads to atrocious acts of injustice; that it occasions disorder and misery in states; and that offices and dignities, far from ensuring the happiness of their possessors, expose them to every kind of disappointment. *Mind not high things*, says St. Paul. *Let us not be desirous of vain glory*. Rom. xii. 16. Gal. v. 26.

What is pride?

It is too high an opinion of our own worth, which leads us to exalt ourselves above others, and to treat them with insolence and disdain.

What are the fatal effects of pride?

Pride hinders us from correcting our defects, by concealing them from our knowledge; by wounding the self-love of others, it renders them inimical to us, and frequently exposes us to mortification; lastly, by persuading us that we have no need of repentance, it makes us unworthy to find favour in the sight of God.

What are the expressions of the Holy Scriptures concerning pride?

*Pride goeth before destruction, and a haughty*

*spirit before a fall. Woe unto them that are well in their own eyes, and prudent in their own sight. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down. God resisteth the proud.* All this is evinced in the scripture by the terrible judgments inflicted on Pharaoh, Nebuchadnezzar and Herod. Prov. xvi. 18. Isa. v. 21. ii. 11. 1 Pet. v. 5. Exod. xiv. Dan. iv. Acts xii. 20, &c.

What is luxury?

Excessive curiousness and magnificence in clothes, furniture, equipage and entertainments.

By what rule should our expense in these things be limited?

We should never go beyond what is suitable to our situation and property, or to the resources on which we may reasonably depend.

What counsel does St. Paul address particularly to women?

*I will, says the apostle, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with costly array; but (which becometh women professing godliness) with good works.* 1 Tim. ii. 9, 10.

What are the evils produced by luxury?

Luxury may quickly dissipate considerable wealth; it excites the envy of the poor, and the vanity of numbers who bring themselves to ruin by imitating

the rich ; it prevents the exercise of beneficence ; and it introduces into society enervating pleasures, a taste for frivolity, and depravation of morals.

What is the virtue opposed to ambition, pride and luxuriousness ?

It is humility, which consists in acknowledging our faults, and in viewing our talents and virtues without exaggeration. It manifests itself in us, by an unadorned exterior, modest discourse and behaviour, deference to our superiors, kindness to our equals, and affability to our inferiors.

Is not the Christian religion peculiarly calculated to produce humility ?

Yes : it continually reminds us of our misery and nothingness ; it teaches us that we are ever imperfect and faulty ; that we have the most urgent need of divine mercy ; that if we possess any advantages we derive them from God ; and lastly, that the disciples of Christ ought in all things to follow the example of their divine master.

What has St. Paul said, to inspire us with humility ?

*Mind not high things. Be not wise in your own conceits. What hast thou that thou didst not receive ? Now, if thou didst receive it, why dost thou glory ? Let this mind be in you, which was also in Christ Jesus, who made himself of no reputation, and took*

upon him the form of a servant. Rom. xii. 16. 1 Cor. iv. 7. Phil. ii. 5, 7.

What promises does the Holy Scripture make to the humble?

It declares that *God giveth grace to the humble; that before honour is humility; that whosoever shall humble himself as a little child, the same is greatest in the kingdom of heaven:* and we are taught by Jesus that the humble *Publican* who, in the temple standing afar off, would not lift up so much as his eyes unto heaven, went down to his house justified. 1 Pet. v. 5. Prov. xv. 33. Matt. xviii. 4. Luke xviii. 9, &c.

In whom is humility peculiarly becoming?

In young people, on account of their want of experience, the defects usual at their age, and the obstacles which self-love would oppose to their progress in knowledge and virtue. *Ye younger, be clothed with humility.* 1 Pet. v. 5.

In what should we regard true glory as consisting?

In that good repute which originates in probity, in a pure and Christian life, and in a proper use of the blessings we have received. The Sacred Writings persuade us to seek *whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report.* Phil. iv. 8.

## SECTION XXII.

*On Patience.*

WHAT is the duty of mankind in adversity?

It is patience; which consists in bearing calamity without murmuring against Providence, without growing irritable towards men, and without giving way at any time to despair or dejection.

What should induce us to exercise patience under affliction?

The reflection that patience contributes to assuage our suffering; that it interests in our behalf persons who may be capable of serving us; and that it is our duty to submit to the will of God, who knows better than ourselves what is for our good, and who has promised great rewards to such as suffer patiently.

Under what light does Christianity represent afflictions?

As chastisements intended to correct our faults and vices, or as trials sent to perfect our faith and virtue: in a word, as the means made use of by God to forward us in the path of holiness and salvation.

How do afflictions contribute to our sanctification?



They remind us of our dependence upon God, and make us feel more strongly our need of his protection; they render us more humane, and ready to compassionate the sufferings of others; and they detach our hearts from the world and lead us to seek heavenly blessings.

What is said in the Holy Scriptures on the utility of afflictions?

The Holy Scriptures inform us that God chastens us for our profit, *that we may be partakers of his holiness; that no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Before I was afflicted I went astray, said David; but now have I kept thy word.* Heb. xii. 10, 11. Ps. cxix. 67.

What are the precepts and the examples given in Scripture to inspire us with patience?

*Be patient in tribulation, says St. Paul. Let patience have her perfect work, says St. James, that ye may be perfect and entire, wanting nothing.* Job said in his adversity, *the LORD gave, and the LORD hath taken away; blessed be the name of the LORD:* and *Christ also suffered for us, leaving us an example, that ye should follow his steps.* Rom. xii. 12. James i. 4. Job i. 21. 1 Pet. ii. 21.

What is your opinion respecting those who deprive themselves of life to escape from suffering?

They sin against God, who, having given them life, has alone the right of taking it away; they deprive mankind and their families of the duties they are called on to perform towards them; and they treat with contempt the promises made by God, of delivering them who call upon him *in the day of trouble*, and of rewarding patience and resignation with eternal blessings. Ps. l. 15.

What do you mean by resignation?

I mean a humble and entire acquiescence in the will of God, whatever the dispensations of his providence may be. *It is the LORD*, said Eli; *let him do what seemeth him good.* *I was dumb*, said David; *I opened not my mouth; because thou didst it.* *Not as I will, but as thou wilt*, said our Saviour. 1 Sam. iii. 18. Ps. xxxix. 10. Matt. xxvi. 39.

What peculiar duties have we to fulfil when we are afflicted with sickness?

We ought then to consider whether we have not brought that sickness upon ourselves, that we may repent of our excesses: we ought to receive the attentions that are shewn us with mildness and gratitude: and lastly, we ought to prepare ourselves to live more holily if God restore our health, or to die like Christians if it be his will to take us hence.

How must we prepare ourselves to die like Christians?

We must regulate our worldly affairs; carefully

examine our past conduct; make reparation for the injury we may have done; reconcile ourselves with our neighbour; and implore forgiveness of God for our sins, in the name of Jesus Christ; then recommend our soul to God in fervent prayer, and employ the last moments of life in pious and edifying discourse with our family.

Is it not right to form ourselves early to patience and resignation?

Yes: and for that purpose we should not attach ourselves too strongly to the things of the world; we should regard this life as a time of trial, and live in expectation of reverses; above all, we should live holily, that we may put our trust in the declaration of the gospel, *that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.* Rom. viii. 18.

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## SECTION XXIII.

### *On Industry.*

WHY is industry to be accounted one of our duties?

Because it contributes to our happiness; it is essential to the existence of society; and it is commanded in the Sacred Writings.

Point out in what manner industry contributes to our happiness.

It exercises and perfects the faculties of our mind and body ; it is a source of enjoyment and pleasure ; it banishes lassitude, evil thoughts and temptations, and is thus conducive to the salvation of our souls.

Why do you say that this virtue is essential to the well-being of society ?

Because society can no longer be happy than whilst all its members provide for its various wants ; and it is just that our talents, powers and industry should be employed for the happiness of society, since we ourselves derive from it many advantages.

What is said in the Holy Scripture to encourage our industry ?

It is there said, that man is born for labour ; that *Adam was put into the garden of Eden to dress it and to keep it.* The fourth commandment enjoins us to work ; and Jesus Christ admonishes us to employ the talents and powers given us by God, if we would shun the fate of the unprofitable servant. Gen. ii. 15. Exod. xx. Matt. xxv. 14, &c.

To whom is industry most needful ?

To the poor ; since it is by labour only that they can provide for their subsistence, and preserve themselves from the temptations of poverty. *We hear, says St. Paul, that there are some which walk among you disorderly, working not at all. Them we com-*

*mand and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. The hand of the diligent maketh rich. 2 Thes. iii. 11, 12. Prov. x. 4.*

Are the rich exempt from the necessity of cultivating industry?

No: though want does not force, the rich to labour, their industry is required as members of society, to which they may render important services: their industry will merit the esteem and gratitude of their fellow men; and if they should suffer the loss of their wealth, they will find resources in the active, industrious life which they have been accustomed to lead.

What is to be attended to in the choice of our situation?

We ought to choose none but virtuous occupations; and to obtain, if it be possible, a situation which requires that sort of labour of which we are most capable, and which promises a certain advantage, instead of being decided in our choice by caprice or vanity.

What other rules are to be observed with respect to industry?

We must add to industry the most scrupulous honesty; keep free from inquietude and avarice, and constantly implore the blessing of God upon our

labours, for *except the LORD build the house, they labour in vain that build it.* Ps. cxxvii. 1.

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## SECTION XXIV.

*On the chief Precautions that are necessary for advancing in the Work of Salvation.*

Is it sufficient for us to know the doctrines and the duties of the Christian religion, and to have made some progress in the work of salvation?

No: our faith and our virtue are exposed to so many perils, and we are naturally so weak, that in order to become steadfast in virtue, and to arrive at Christian perfection, we must take every precaution pointed out by experience, reason and scripture.

Which are the chief of those precautions?

Early to subdue our passions; to keep our minds guarded from the temptations of the world; to avoid improper books and improper company; frequently to scrutinize our own conduct; and to seek divine aid by earnest prayer.

What do you mean by saying that we must subdue our passions?

I mean that we should repress those violent affections and ardent desires, which, by misleading



our understanding and seducing our heart, might draw us aside from the path of duty. Self-denial consists in overcoming the passions.

Does not self-denial often demand great sacrifices?

It does; for it requires us to war against our strongest inclinations, to surmount our most inveterate habits, and to relinquish wealth, repose and life itself, rather than fail in our duty.

What do the Holy Scriptures say, to persuade us to self-denial?

*I beseech you, says St. Peter, abstain from fleshly lusts, which war against the soul. It is a faithful saying, says St. Paul; if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him. If any man, says our Saviour, will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. 1 Pet. ii. 11. 2 Tim. ii. 11, 12. Matt. xvi. 24, 25.*

To what temptations are we exposed in the world?

To deceitful pleasures; to imaginary blessings; to dangerous maxims; to bad examples. Resisting temptation is what we call renouncing the world.

What passages of the Holy Scripture enforce this renunciation of the world?

*Be not conformed to this world. Thou shalt not follow a multitude to do evil. Whosoever will be a friend of the world is the enemy of God. What is a man profited, if he shall gain the whole world, and lose his own soul? Rom. xii. 2. Exod. xxiii. 2. James iv. 4. Matt. xvi. 26.*

What are the books from which we ought to abstain?

All such as might shake our faith or virtue, mislead our imagination, render our sensibility more exquisite, and destroy our relish for works of solid instruction and piety.

Why is it needful to be scrupulous in the choice of friends?

Because our connexions have the most powerful influence over our conduct, reputation and happiness: we must not therefore be led away merely by the considerations of neighbourhood, consanguinity, age and interest; but we ought to select our friends from amongst virtuous and religious persons. *Evil communications*, says the apostle Paul, *corrupt good manners.* 1 Cor. xv. 33.

Why is it needful to scrutinize our own conduct?

Because, if we are not acquainted with ourselves, we are unable to correct our faults; we ought, therefore, every day, and especially during our religious services, to review all our conversation, actions and intentions, to repent of such as have not been con-

formed to the laws of God, and entirely to reform our lives.

Does not this self-examination produce continual watchfulness?

Yes: it enables us to shun whatever might lead us to evil, and to find every opportunity of doing good; to perfect the good dispositions already acquired, and to attain to new virtues.

Do not the Sacred Writings enjoin this self-examination and watchfulness?

Yes; they thus exhort: *Examine yourselves; prove your own selves. Watch ye, be strong. Watch and pray, that ye enter not into temptation.* 2 Cor. xiii. 5. 1 Cor. xvi. 13. Matt. xxvi. 41.

Why is it needful to add prayer to vigilance?

Because prayer originates and fortifies good resolutions; it gives us courage to withstand iniquity, and it ensures us divine assistance; and *if God be for us, who can be against us? My grace is sufficient for thee*, said the Almighty to St. Paul. Rom. viii. 31. 2 Cor. xii. 9.

What encouragement do we find in the Scripture to go on, through our whole life, reaching after Christian perfection?

We are exhorted to go on from faith to faith, from virtue to virtue, and told that *he that shall endure unto the end, the same shall be saved. Not as though I were already perfect*, said St. Paul, *but I*

*press toward the mark for the prize of the high calling of God in Christ Jesus. Therefore, be ye steadfast, immoveable, \* always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. Amen! Matt. xxiv. 13. Phil. iii. 12, 14. 1 Cor. xv. 58.*

*\* Travaillant toujours de mieux en mieux à l'œuvre du Seigneur.*

**END OF THE CATECHISM.**

## FORMULARY

FOR THE ADMISSION OF CATECHUMENS TO THE  
LORD'S SUPPER.

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*After the Sermon, the Pastor, speaking to the whole Congregation, says :*

BRETHREN, we are now, in a solemn manner, about to admit to a participation of the Lord's Supper, the young persons you here see; who, in a private examination, have given satisfactory proofs of their religious instruction. They come to bind themselves by a sacred engagement to the profession of pure Christianity, and to the performance of all its duties; that they may henceforth enjoy all the blessings granted to Christians by Jesus Christ.

This is an important action: it should lead us all to retire within ourselves, to retrace in our memory the benefits attached to the communion of our Saviour, and the engagements into which we have entered. Let us attend with all seriousness. -

We shall first point out to these young persons the obligations imposed on themselves by those who enter into the Christian church; after which we will pray to God that he may grant us all grace to fulfil those obligations.

*The Pastor, addressing himself to the Catechumens, then says :—*

Are you, who desire to be admitted to the Lord's Supper, and who have been instructed in the truths of the gospel, so thoroughly convinced of those truths that nothing can induce

you to renounce the Christian religion, and that you would be ready to suffer every thing rather than abandon the profession of it?

*The Catechumens answer :—*

Yes.\*

Have you thoroughly examined your own hearts, and are you resolved to renounce iniquity, and to regulate your life in all things by the commandments of God?

Yes.

As in the sacrament of the Lord's Supper, we profess to be all one body, will you live in peace and charity, sincerely love your brethren, and on all occasions give them proofs of your love?

Yes.

In order to strengthen your faith and piety, do you promise to addict yourselves to prayer and to reading and meditating on the word of God; to frequent the worshiping assemblies of the saints; and to employ all other means with which Providence may furnish you to contribute to your salvation?

Yes.

Do you then sincerely confirm the vow made at your baptism, which binds you to subdue your passions, to devote yourself to God and to Jesus Christ your Saviour, and to live in Christian communion, according to the rules of Temperance, Justice and Piety?

Yes.

*The Pastor, still addressing himself to the Catechumens, proceeds thus :—*

In consequence of these declarations and promises, I admit you, in the presence of this holy assembly, to a participation of the Lord's Supper, to the end that you may enjoy

\* It were to be wished, as more edifying, that the Catechumens should give the reason of their faith in longer answers; but as they are numerous, and have undergone a long examination in private, it is thought better to spare their timidity by requiring only this simple declaration in public.



all the privileges of the New Covenant, which God has made with us by his Son.

Consider well the importance of the obligation you are taking upon you, and let it deeply impress your minds through the whole of your lives. Remember that it is to God our Creator, and to Jesus Christ our Redeemer and our Judge, that you have made these promises, and that upon your observance or violation of them depends your eternal happiness or woe. Act then, for the time to come, in a manner worthy of your vocation. Let the light of your good works shine before men. Be humble and shew the obedience due to your superiors. Cultivate piety, charity and every Christian virtue. Strive to perfect your sanctification by the fear of the Lord.

To this end, day by day, implore the assistance of God. Feed your souls with his word. Add watchfulness to prayer. Shun evil company. Flee youthful desires, dissipation, idleness, vanity, the love of pleasure and of uncontrouled freedom.

By thus devoting yourselves to God from your early youth, you will become so habituated to the performance of your duties, that the yoke of the Lord will seem easy and his burthen light, and it will be your joy to walk in the way of righteousness. God will then bless you, and give you his peace which passeth all understanding. The eye of the Lord will be upon you, and his ear will be open to your prayer. Fear nothing; he that is in you is more powerful than the world; his strength shall be made perfect in your weakness. You can do all things through Christ, who strengthens you. At the hour of death, you will be sustained by the hope of a joyful resurrection; and after having shewn the fruits of holiness here below, you shall in the end reap life everlasting.

*Then the Pastor, speaking to all the congregation, says:—*

You, my brethren, who this day behold these young persons entering into the church, and thus uniting themselves more intimately with you, redouble also the sentiments of affection with which you regard them. Let us all unite to—

gether as the members of one body; and let us earnestly pray that God will shed abroad his grace in our hearts, and that he will guide us by his Spirit.

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### PRAYER.

O Lord, our God and our heavenly Father! who hast formed a church for thyself on earth, and hast promised to preserve it to the end of time, that thou mayest afterwards raise it in glory; we present unto thee these young persons, who enter thy presence with the deepest humility, to be solemnly received into this holy society. Thou hast already called them to it by the promises which in thy covenant thou hast given to us and to our children; and thou hast ordained that the seal of baptism should assure to them this blessing of their birth. But as they were then unable, from their tender age, to know the worth of thy benefits, or with their own lips to make professions of obedience to thee, they are now come to devote themselves to thy service, and to implore thee to regard them as thy children. They have learnt to know thee our God, and Jesus Christ whom thou hast sent. They are persuaded that salvation is to be found in none other, and they desire to partake of the invaluable blessings offered in the gospel. O God! look with favour on these aspirations of their hearts, and receive them into the communion of thy Son. They promise to obey thy law; in thy presence they vow to be faithful to thee: smile on these holy-resolutions, and give strength to fulfil them. Grant, Lord, that upheld by thine aid they may ardently love the truth, that they may labour to know it more perfectly, that their profession of it may be constant to the end of life; and that they may act in all things as the citizens of heaven. May the sacrament, of which they are going to partake, be accompanied with an extraordinary measure of thy grace, and when their mortal course is ended, may they obtain that which is the end and the reward of their faith, the eternal salvation of their souls.

Almighty God! we bless thee that this church is still preserved; that amidst the storms by which so many other churches have been overthrown, thou hast upheld this, and

still affordest it the happiness of receiving additional members. Grant that truth and piety may ever flourish here: grant that they who compose this society may maintain the honour of their religion by a holy life, and may be one day received into the heavenly Jerusalem with all the just who are made perfect.

Bless those that are endowed with authority amongst us; may they labour zealously for the advancement of the kingdom of Jesus Christ thy Son. Inspire all who are appointed to the government of nations, with sentiments favourable to truth and to the professors of truth.

Our prayers ascend to thee for the pastors whom thou hast set over this flock, for those who are appointed to impart Christian knowledge, and for all such as watch over the progress of that knowledge and contribute to its growth amongst us. Bless their intentions and their labours, that their generous efforts for the support of their pious institutions may be increasingly successful, and may bring to their Master disciples, who shall be their joy and crown of rejoicing at the last day.

Have pity on the afflicted, the poor and the sick. We pray more especially for them who are of this church, and who have desired to be remembered in our supplications.

O God! we entreat thee to receive our humble thanksgiving for all the temporal and spiritual mercies thou hast granted us. Continue to us thy protection and blessing. May our minds be prepared, by retirement from the world, by a careful examination of our own hearts, and by pious meditation and fervent prayer, for the religious act we are in a few days going to perform; that as we receive at thy table fresh proofs of thy love, and go forward in the way of holiness, we may be assured of the possession of that eternal life which thou hast promised to thy children. Hear our prayers, Father of Mercies! We call upon thee in the name of thy well-beloved Son. *Our Father, &c.*

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*Prayer on going into Church.*

I give thee thanks, O God! that thou dost grant me the privilege of entering thine house; of again uniting with the

assembly of the faithful in praising and worshipping thee. Give me a spirit of wisdom and reflection, that I may profit by the instructions of thy divine word, and that I may render the homage that is well-pleasing unto thee, through Jesus Christ our Lord.

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*Prayer before the Communion.*

God of mercy ! who hast at this time called me to celebrate the sacrifice of my Redeemer, and to receive the pledge of thy pardoning love ; grant that I may partake of the communion with the sentiments of faith, charity and repentance which thou requirest : purify my heart ; animate my piety ; and henceforth may my conduct be answerable to the engagement which I enter into at thy table, to be faithful unto thee till the hour of death, according to the example of Jesus Christ, thy Son. *Amen.*

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*Prayer after the Communion.*

What shall I render unto thee, O Lord ! All thy blessings descend upon me. I will praise thee, I will bless thy name without ceasing, I will seek to preserve in my heart that peace which thou hast given me by thy Son Jesus Christ ; and to merit eternal salvation, by ceasing to do evil, by learning to do well, and by ever following in the footsteps of my divine Saviour. *Amen.*

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*Prayer for the Morning.*

Great God ! Creator and Sovereign Ruler of the Universe ! in the morning I lift up my heart unto thee, for thou art the tenderest of fathers ; to thee I owe my life and all the blessings I enjoy ; in thee my hope and confidence are placed. I give thee thanks that thou hast preserved me during the past night ; that thy goodness is renewed towards me this day. Grant whatever thou knowest to be truly beneficial for me, preserve me from distressing accidents : enable me to fulfil every duty, and add thy blessing to the pains bestowed on my instruction. Conduct me in the path in which I should

go; that as I advance in age I may grow in knowledge, in virtue and in piety; and that whilst I am labouring for my advantage in the present life, I may prepare myself for the life which is to come. Bless my parents; be the protector of my country and of this church. I invoke thee in the name of Jesus Christ our Saviour. *Our Father, &c.*

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*Prayer for the Evening.*

I thank thee, O my God! that thou hast preserved me through this day, and hast provided for all my wants. Pardon, for the sake of our Saviour, Jesus Christ, the sins by which I have offended against thee. Help me to correct my imperfections and to perform my duties more fully. Cover me with thy protection through the approaching night: preserve and protect my parents and friends: pity all who stand in need of thy supporting hand. Listen to my prayer, for the love of thy Son, and our Redeemer, Jesus Christ. *Our Father, &c.*

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*Prayer before Meals.*

O God! we thank thee for the blessings thou hast granted us: may we use them with moderation; and may our lives be devoted to loving and serving thee. *Amen.*

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*Prayer after Meals.*

O God! blessed be thou for the good things thou hast given us; grant us at all times that which is needful for us; and strengthen in our hearts those sentiments of gratitude and confidence which are due unto thee. *Amen.*

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*Prayer for the Morning when going into School.*

O God! who art the source of true wisdom, we implore thy blessing; we beseech thee to enlighten our understanding, and to strengthen our memory, that we may both comprehend and retain the things we shall be taught. Render us docile and obedient to our superiors; give success to our



studies, and enable us to render them subservient to a life of piety, and to our salvation through Jesus Christ, our Saviour. *Amen.*

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*Prayer for the Afternoon when going into School.*

Heavenly Father! Giver of all grace! smile on our efforts, and on the care that is taken to give us instruction; may we go out from the presence of our instructors with increased knowledge and wisdom, that we may fulfil thy paternal desires, and become well pleasing unto thee, through Jesus Christ, our Saviour. *Amen.*

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*Prayer on leaving School.*

To the King eternal, immortal, invisible; to God, the only powerful, wise and good, be honour, praise and dominion for ever. *Amen.*

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FINIS.

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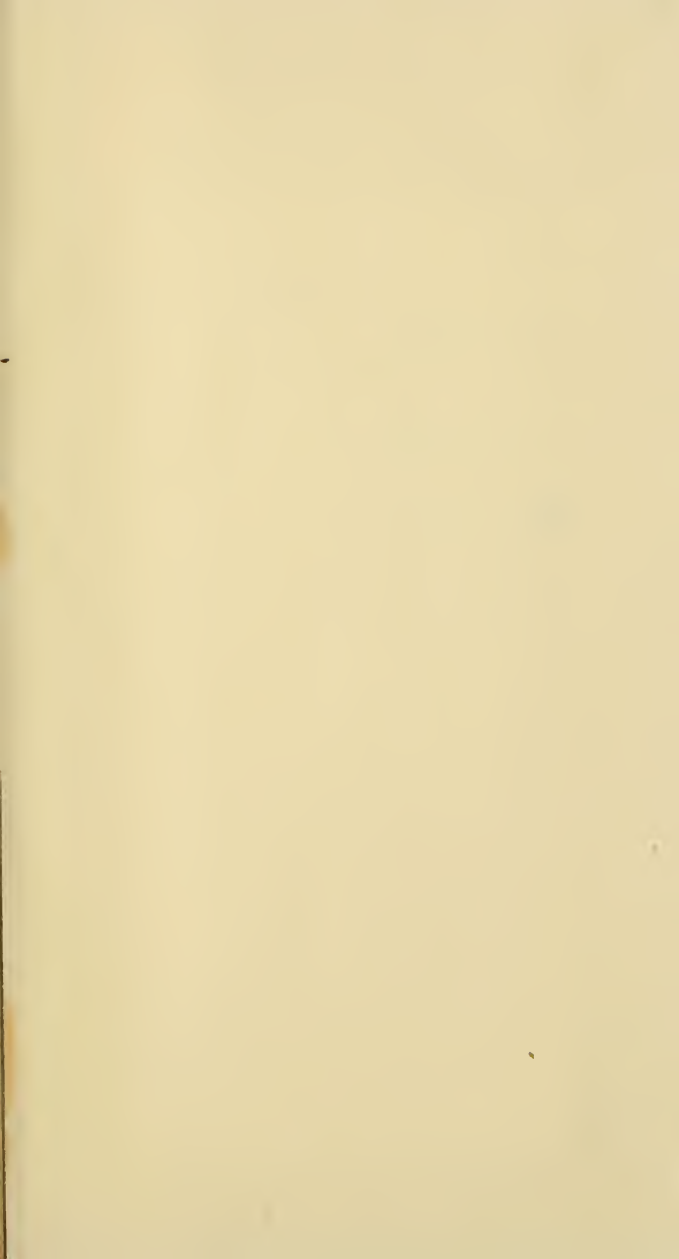
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